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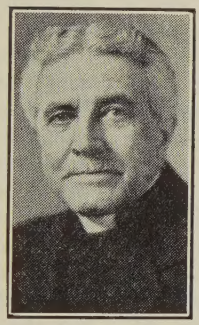
Classical Christianity Confronts War

By Lynn Harold Hough



CHRISTOPHER FRY'S powerful play *Thor, With Angels,* which was first performed at the Canterbury Festival in 1948, centers in an episode in which Cymen, a Jutish warrior suddenly in the midst of a battle, saves the life of a Briton whom the men fighting with him would have killed. Like a flash he sees that blood lust is not enough. He sees that the courage of the desperate onslaught is not enough. Some sense that in a proper world men should love their fellow men and not kill them possesses him with a mad of moral fury. Cymen is a worshiper of Woden and not yet a Christian, though Augustine and his party are now approaching Canterbury. But it is a deep movement of religion in his life which makes him turn from the lust of blood and for blood as an essential feature of human life. The play begins to reveal the role of religion as the critic of war.

Classical Christianity has always viewed war with an uneasy conscience. It came into the world to save life and not to destroy it. And in the midst of wars, so many of which set hot and selfish ambitions burning with no sound moral basis for action, righteousness itself seems to be trampled under foot. Especially during the early period when Christianity was a minority group with no responsibility for maintaining order in the world, and when the Empire itself was in a state of decadence and disintegration, it was easy to think of all force as unholy force and of war as essentially evil. Clearly in a truly Christian world, at least in a world where all men were Christians, there would be no war. But as the Empire set itself against the Christian religion and set out to destroy it, Christians found it necessary to believe that by a mighty act or a series of mighty acts of sheer force God would destroy the evil Empire. And so it became necessary for Christians to inspect the very nature of the religion which was the be-all and end-all of their existence more closely. Then it became evident that there are two essential features belonging to classical Christianity. One is Invitation. The other is Judgment. Christianity comes first of all as a great and friendly invitation. It invites men to choose good instead of evil. It invites them to choose to follow Christ and to make his way of life their own. It invites them to allow all that he has done for them to become a power in them. And when

men choose evil and turn from good it does not give them up. It pursues them with kindness. It goes the second mile. It gives the cloak also when the coat is asked. It sets about returning good for evil. And in Christ it has gone the whole length of the cross to break men's hard hearts and to win them for the life of love.

But classical Christianity is also a religion of judgment. Men could say "No" to the invitation. Men did say "No" to the invitation. They could turn in scorn from the cross and all for which the cross stood. They could become an organized purpose to defeat God's purposes of moral love in the world. And precisely this they did. In this dilemma Christianity announced the moral judgment of God. Christians declared that the sheer moral might of God would crush defiant and recalcitrant evil. They saw that as force without goodness is inevitably wicked, so goodness without the strength of sheer hard force is impotent in the presence of minds which have set themselves completely and permanently against goodness and against God. So when the invitation was rejected they announced the judgment.

But it became very plain to them that men are used as the instruments of the judgment of God. In a way it was a cruel insight. It is so easy to mistake purely human purposes for divine commissions. But in spite of all the difficulty it was clear that evil could not be allowed to run rampant doing its dark work in the world. And as Christians increased in number so that they held first the balance of power and then power itself, they could not escape responsibility for maintaining order and establishing justice. And this involved the use of force.

So men came to see that force used for the maintaining of order and the safeguarding of freedom is not an evil thing. It is a good thing. If God were not strong as well as good the universe would fall into chaos. And if men of good will were without military strength, they would be overwhelmed completely by the evil forces of the world.

But the very fact that military force could be so tragically misused put Christian men in a position which demanded utter honesty of mind and complete clearness of thought. On the other hand the men who thought of Christianity only in terms of invitation, and never of judgment, were so completely saved from the necessity of thought that there was danger that their brains would become flabby. They had a very simple formula: All war is evil. So they never faced the problems which confronted those who had to make themselves sure as to the rightness or the wrongness of particular military action. They never faced the torturing struggle of those who had to find their way through all the bitter confusions of life as they met the problems involved in particular situations. They had found an impersonal solution of profoundly personal problems. And when other men took up the burden and maintained order and secured justice at the point of the sword, they accepted the fruits of the labor and the suffering of these men who fought while they themselves remained spectators. Other men died that they might be free.

The pacifists were never apostates. An apostate is a man who makes a direct alliance with evil. But the

ere heretics. A heretic is a man who mphasizes one truth while he ignores ther truths which are equally im- ortant. And because his own truth ever finds its place in the complete orpus of truth it becomes corrupting nd betraying. The men who always hought of the gentle outreach of ender love, and ignored the stern rility of conquering justice, were the ictims of one of the most amiable of he heresies which have afflicted the hristian church.

But they did not always remain miable. Some of them had a way of ssuming and often of asserting that heir position alone was really Chris- ian. Other men made compromises ith the insidious and treacherous orld. They in noble spiritual loftiness aintained the true Christian position. hen they were drawing interest from he sacrifices of others which they had ot shared, their position became a ttle difficult for those accustomed to lear and close analysis. The sense f spiritual splendor began to wear hin.

It was always easy for the man who ved in the terms of one spiritual bsolute to say that humanity had ome to the end of its resources, and hat only a divine miracle could save he situation. The words sounded very eligious. But really this position in- olved a shirking of true human re- ponsibility. There is nothing very oble about depending upon God to do or us what we could do for ourselves. n fact if pacifists believe in God's ighty acts in history they can only o so by maintaining a double moral tandard. They must have one set of rinciples to apply to their own acts. hey must have another set of princi- les to apply to the God whom they orship. The miracle which would solve the problem would be an act of divine judgment swift and crushing. So in effect men are asked to wait for God to do what they feel too noble to do for themselves. And this attitude is of course on the way to moral anarchy.

The man who makes peace an absolute sometimes becomes the victim of a curious hysteria. Whenever the healthful processes of living require the use of two or more principles, the man who tries to solve every problem by making one principle an absolute finds himself sooner or later involved in a psychological tension which easily becomes a form of hysteria. At one extreme you see this in the power-states which recognize only force. At the other extreme is the pacifist who would make friendship an absolute principle in a world where there are so many unfriendly men, and where there are states the very essence of whose life is a perpetual contradiction of good will. The hysteria produced when men try to live by a principle which cannot relate itself to the hard facts of life is a particularly disrupting and unhappy phenomenon. One ought to say parenthetically that the members of the Society of Friends are rarely if every subject to this form of hysteria. They represent a long history of relating themselves to the hard facts of life, and they have been

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skillful in finding ways of assuming genuine moral responsibility which involves much sacrifice and great courage, in spite of their nonresistant principles. Then their principle of the inner light has made it possible for a member of the Society of Friends to wear military uniform and to take part in military action without losing his relation to the meeting to which he belonged. In dealing with the more extreme and less disciplined forms of pacifism one finds oneself longing for the fine and steady urbanity of the Quaker. It remains true however that even very sincere and very brilliant men have found the pressure too great when they tried to make the one principle of nonresistance a master key to fit all the locks.

It is to be sure a heartbreaking business to attempt to apply the principles of classical Christianity in this torn and tragic world. It requires a combination of intelligence and sincerity which is fairly staggering. In fact it would be quite impossible in a world of merely conscious robots. But it is a demand upon which genuine moral personality thrives. It is not by evading problems but by solving them that the soul wakes and grows. And it must be said that the heartbreaking experience of applying Christian principles in the matter of war is paralleled in every aspect of thought and life. To respond to the summons of perfection in an imperfect world is the most difficult thing about the business of living. It is in resolving these difficult problems that great Christian character is formed. The men with neat formulas which enable them to escape these desperate struggles miss the supreme opportunity and the supreme dignity of the Christian life.

The men guided by the principles of classical Christianity know that on occasion they must use military force to preserve the order, the decency, the true liberty without which men could have no good life in the world. They know too that after every military action they must once again assert the purpose of good will and the purpose of peace. And even in the midst of military action this deep purpose changes the spirit and disciplines the quality of war. There is no moratorium of Christian principles while the fighting is going on. And so there is genuine continuity between the action of the soldier who recognizes the dominance of Christian principles and his later action in the days of peace. The most cruel thing about the extreme pacifist is his denial that the soldier can have the peace of God in his heart while he is defending everything which is necessary for the maintaining of justice in the world.

One understands the cry "O thou sword of Jehovah, how long will it be ere thou be quiet? Put thyself into thy scabbard; rest and be still." One must also understand the prophetic response: "How canst thou be quiet, seeing Jehovah hath given thee a charge?" And one must understand the far-reaching implications of those other words: "Not peace but a sword." So we will see that it is necessary that order and freedom and good will and justice shall be kept in the world even if we must fight to maintain them.

There is one other practical observation. The possession of military strength again and again makes it unnecessary that this strength should be used. If the democratic nations possess enough military power it will be not a means of waging war but a definite security for the maintaining of peace.

The National Council Of the Churches of Christ In the United States of America

THIS COUNCIL has been constituted by twenty-nine churches for the glory of God and the well-being of humanity. It manifests our oneness in Jesus Christ as Divine Lord and Saviour. His is the mandate we obey and His the power upon which we rely. It is designed to be an instrument of the Holy Spirit for such ministries of evangelism, education, and relief as are better achieved through Christian cooperation than by the labors of separated groups. It coordinates and continues the work of eight interdenominational agencies ministering in as many fields of Christian usefulness.

The Council is linked in spirit with the world-wide ecumenical organizations which provide for interdenominational cooperation at the international level. It is likewise similar in purpose to the federations of churches in state, county, and city through which the several communions do their common work in our land. So it becomes the national unit of a system of unified Christian enterprise which circles the inhabited earth.

For the denominations which compose it the Council opens an avenue for mutual confidence, a widening way along which potential controversy among them may be wrought into concord, and unhappy competition into emulation in pursuit of whatsoever things are true, honest, just, pure, lovely, and of good report.

The Council itself, however, is not a denomination, not a church above the churches. The autonomy of each communion is assured by constitutional provision. The Council is an agency of cooperation—not more but magnificently not less.

The Functions of the Council

In behalf of the denominations the Council continues and develops many services. It assists in the preparation of materials for the church school; through its scholars it is making ready for the world the Revised Standard Version of the Bible; it serves as a clearinghouse for full reports and statistics bearing upon church membership, denominational organizations and programs, and social trends of interest to Christians; it seeks to aid the churches in undergirding and coordinating their home and foreign missions; it cooperates with the churches in their service to institutions of higher learning and their students; it searches out and trains leadership for Christian undertakings; it lifts up its voice in behalf of the Christian way of life in messages to the people of the country; it provides a single inclusive agency through which, if they wish, the denominations may nominate and support chaplains

and minister to the men and women of the armed forces of the United States; it offers a means of approach to agencies governmental and civil in matters of justice and goodwill; it devotes itself to the presentation of Christian ideals through radio, television and motion pictures; it is an organ of evangelism both specifically and broadly conceived, standing ready to serve the cause of Christ in every area as need arises, to the end that the entire country may be permeated by the blessings of His gospel. Through these and other means it gives help to the churches, bringing the experience of all to the service of each.

The Spirit of the Council

The Council has nothing to fear from the times, though it has much to desire of them. Being the servant of One who holds in His hand all the nations, and the isles, as a very little thing, it is free from the apprehensions of those who, taking counsel of men alone, forget that no age is isolated from God's ageless purpose. We call our fellow citizens to Christian faith: this will defend them from groundless social dreads and lift them to concerns worthy and productive.

The Council stands as a guardian of democratic freedom. The truth that men are created free follows from the revelation of God in Jesus Christ, and no person who knows that God as Father has given him all the rights of sonship is likely to remain content under a government which deprives him of basic human rights and fundamental freedoms. The nation may expect in the National Council a sturdy ally of the forces of liberty.

The Council stands for liberty with the richest content. It stands for the freedom of men to be as the Lord God meant them to be. It stands for Christian freedom—including the freedom to pursue happiness and with justice and sympathy to create conditions of happiness for others. It therefore stands against the misuse of freedom. The nation may expect from the National Council, in the name of One who suffered death upon a cross, an unrelenting, open-eyed hostility, as studious as it is deeply passionate, to all of man's inhumanity to man.

The Council opposed materialism as an end in itself. It is the foe of every political system that is nourished on materialism, and of every way of living that follows from it. From that smug idealism which is a form of self-ishness, the Council prays to be protected; but danger on this hand does not lessen the necessity it feels to fight a constant fight against all kinds of secular materialism which demolish the slowly built edifice of Christian morality and fair dealing.

Through the Council the churches as they are dedicated to the doing of God's will, must increasingly become a source of spiritual power to the nation. The American churches, of which the Council is one of the visible symbols, are in their true estate the soul of the nation. When those churches are most truly themselves they draw their standards not from the world around but from the guiding mind of Christ. The Church is not the religious phase of the civilization in which it finds itself; it is the living center out of which lasting civilizations take life and form. In this sense the Council will be an organ through which the will of God may become effective as an animating creative and unifying force within our national society.

The Council gives thanks to God for

all those forces which make for harmony in our society. When, for example, science employs its ingenuity to knit the world together in bonds of communication, when business and industry make a like contribution through the life-bringing mutuality of commerce, when the arts depict the beauty and the tragedy of our existence which draw us into unity with one another, when the many professions and occupations recognize themselves as callings to human usefulness, then the Council salutes and supports them. By word and deed and in the name of Christ who gave His life for all mankind it affirms the brotherhood of men and seeks by every rightful means to arrest those forces of division which rend the nation along lines of race or class and stay its growth toward unity.

Because clouds arising at this moment from the war in Korea threaten to darken the entire sky, the time is big with peril and with opportunity.

To the leaders we have set in authority in our government is committed the solemn and momentous task of making necessary choices in the political and military spheres.

We who are the people of the country, however, have a part to take as well. The call of Christ to us all seems clear, that we take it with calmness, self-control, courage, and high purpose, as becomes those whose lives are in the hands of God. Without hysteria, without hatred, without pride, without undue impatience, without making national interest our chief end but shaping our own policies in the light of the aims of the United Nations, without relaxing our positive services to the other peoples of the world, and in complete repudiation of the lying dogma that war is inevitable, let us live and, if need be, die as loyal members of the world community to which Christ summons us and to which we of the Council are dedicated.

The Larger Significance of the Council

We of the National Council of the Churches of Christ in the United States of America begin our work in humility as we see the magnitude of the task ahead. We are conscious of our own shortcomings. Knowing that men too often dream in marble and then build with straw, we whose very human lives are not separate from sin and ignorance can make no boast of past or future excellence.

But this we have done: by God's grace we have forged an implement for cooperation such as America has never seen before. Into it have been poured the thoughts of wise and noble men and women, the prayers and consecration of the faithful, and the l o n g i n g of all the participating churches to serve the spiritual needs of all the people. The Council is our churches in their highest common effort for mankind.

Our hope is in Jesus Christ. In Him we see the solution of the world's ills, for as human hearts are drawn near to Him, they are drawn near in sympathy and understanding to each other. The Council itself is a demonstration of His power to unite His followers in joyous cooperation. Let nation and nation, race and race, class and class unite their aims in His broad purposes for man, and out of that unitedness there will arise new strength like that of which we ourselves already feel the first sure intimations.

In this hope we commend our fellow citizens to God's mercy, grace and peace.

Mid-Century Call

THE boldest step in the history of Protestant youth work was taken in January when a year-long project to enlist a million U.S. and Canadian youth and their adult leaders in a Call to United Christian Youth Action was launched.

It is sponsored by the United Christian Youth Movement, which represents nearly 40 denominations, 35 state councils of churches and state youth councils, and national youth-serving agencies.

The call was issued during National Youth Week, January 28 through February 4. It will culminate in National Youth Week in 1952.

"Christian youth, because of their personal commitment to Jesus Christ and his church, will respond to the call. A million will give at least one dollar each, and participate in projects for united Christian youth action in the local community, the nation and the world," stated Mr. A. Wilson Cheek, executive secretary of the U.C.Y.M. and executive director of the Department of Young People's Work for the National Council of the Churches of Christ in the U.S.A., which administers the U.C.Y.M.

Suggested uses for the million-dollar fund include nearly a third each for united Christian youth action throughout the world, for activities of the national U.C.Y.M., and for community services of state councils of churches and youth councils.

William E. Barrick, chairman of the U.C.Y.M., announced that youth leaders have prepared a statement, "My Covenant with God," which will be subscribed to by those responding to the call. It reads in part:

". . . I join with other youth in a united effort to demonstrate the significance and the power of the Christian fellowship. For us there is no alternative but to serve God in every moment of our lives, to treat all men as brothers, to work toward the day when suffering and strife will be replaced with cooperation and love, when peace shall abide in place of war. . . ."

The million youth and their leaders will also pledge themselves to join others in prayer, devotional reading, Bible study, listening to a national radio program for youth, sharing in voluntary service projects, enlisting others for Christian work, and maintaining "a spirit of humbleness in all Christian relationships, seeking both to understand and share spiritual insights," according to Mr. Barrick, who is a theological student at Garrett Biblical Institute, Evanston, Illinois.

Major projects on the community level in which participants will engage and toward which some of their money will go are:

(1) **Projects of evangelism** to be carried on through missions to high school students, consultations on the church and the Christian gospel, and fellowship evangelism.

(2) **Projects of service** to give youth opportunity to share in work camps, week-end or stay-at-home projects of community service, and community recreational programs; and to unite youth in collecting clothing and shoes

llecting and preparing surplus fruits
vegetables, and harvesting and
ipping donated crops, all for needy
eople overseas.

(3) World Christian citizenship con-
ltations to provide understanding
ecessary to peace and to give guid-
ce in developing Christian leader-
ip for the achievement of world
er.

National projects which the united
uth action plan will finance are a
tional radio or television program
r youth, field service to state and
cal communities, and financial sta-
lization for the U.C.Y.M.

"These projects will bring a sense
unity and purpose to Christian
uth," stated Mr. Barrick. "They
ould dramatize and interpret the
rotestant church and its mission."

Opportunity for youth in America to make a direct contribution in funds and personal service to the youth of other lands is a major part of the call. Under the guidance of the World Council of Churches, World Council of Christian Education, the International Missionary Council, and the Division of Foreign Missions of the National Council of Churches, these projects will include:

(1) Exchange of leaders. Selected American youth leaders will be sent abroad for study, work, and participation in youth activities, and youth leaders from other lands will be brought to America for at least a year's observation and practice in both denominational and ecumenical youth work.

(2) Work camps in Europe, the

he Administrative Committee for the Call to United Christian Youth Action meeting to rfect plans for the project. Committee members, from left, are: Dennis B. Savage, associate ecutive director, Department of Young People's Work, National Council of Churches, and sociate executive secretary of the U.C.Y.M.; Faith Charlot, representing the Baptist Youth llowship; A. Wilson Cheek, executive director, Department of Young People's Work, Naonal Council of Churches, and executive secretary, U.C.Y.M.; Carolyn Steele, secretary of e Administrative Committee, and representative of the Christian Youth Council of Misuri; Robert Welsh, editor, U.C.Y.M. publications; Dick Tholin, chairman of the Administrative Committee; William Barrick, chairman of the U.C.Y.M.; Jameson Jones, president, ethodist Youth Fellowship; Gilbert Close, chairman, Committee on Religious Education of outh, National Council of Churches; Patricia Kimble, secretary, U.C.Y.M.; Howard Smith, esident, United Christian Youth Fellowship of Chicago; Don Snider, adviser to the Comittee; and George Lewis, former national moderator of Westminster Fellowship and former esident, Future Farmers of America.

Philippines, India, Japan, and Latin America will provide significant educational guidance in a number of selected areas.

(3) Youth executives will be provided for strategic lands overseas where local churches are not yet able to support such leaders.

(4) A youth group in the armed forces. The Mid-Century Call will provide the funds necessary for the youth fellowship in the armed forces promoted by the General Commission on Chaplains. This youth program was described in an article by Luther Wesley Smith in the January-February issue of THE CHAPLAIN. Suggested programs will be provided for chaplains' use in service to millions of American young men and women between 18 and 23 years of age who serve in the uniform of our defense forces all over the world.

The Call for United Christian Youth Action will be promoted at denominational summer conferences, reaching an estimated 300,000 leading church youth. On September 1, 1951, 40 volunteer youth workers will be added to staffs of state councils of churches to help local communities organize Youth Week celebrations for 1952 and the final enrollment of one million youth.

The project has the wholehearted support of the denominations and councils of churches, according to Mr. Cheek. They will make their promotional channels available to the youth action call. Newspapers, religious periodicals, radio and television will also be used.

"Protestants have a right to be genuinely proud of their young people for the brilliant and bold plan they have developed to bring together for the first time a million Protestant youth in a mighty united endeavor to give themselves and their money in a great spiritual movement," declared Mr. Cheek.

"Protestant youth also have a right to be equally proud of their adult leaders who have given wisely of their broad experience in the many stages of planning and securing approval from the many responsible agencies of Protestantism.

"This is truly a united project of the Protestant churches in U.S. and Canada. It cannot help but have significant influence during the half century yet ahead when many of the youth who answer this call will have a large part in controlling the destiny of our nation and of our world.

"As the United States and Canada are assuming their world responsibility in the community of nations, so Christian youth of America, in this statesman-like project, are assuming an increasingly important share of responsibility for bringing the Christian gospel and its meaning for all of life to all people everywhere, at home and abroad."

"Each one of you is a part of God's unrepeated handiwork. No one with just your combination of capabilities has ever lived before or will ever live after you. You can do a work for Christ that no one else can do and that will never be done unless you do it. Begin where you are to live victoriously. Begin with the time that is yours."

—Ruth Schroeder in *Youth Programs for Special Occasions* (Abingdon-Cokesbury)

Easter

By Joseph H Brooks

(The third of a series of *Selected Sermons*)

Official photograph, U. S. Navy

ON a hill outside Jerusalem Jesus, the Christ-God, was crucified many years ago. His body was placed in a rock tomb, the opening was sealed and the grave guarded by soldiers. His enemies said, "He is dead now." But an earthquake opened the grave and the soldiers fled. In the dawn friends who came to mourn over the grave of the dead Christ were greeted by a radiant, living Presence who said: "All hail! Now I am with you always! Go and make disciples of all Nations, and teach them the things I have taught you."

Since that time many attempts have been made to bury Christ. Diocletian received a medal for having abolished the superstition of Christianity. Carlyle said of Jesus, "Ah, poor fellow, your part is played out." Voltaire predicted: "Christianity can never survive the Nineteenth century." Nietzsche wrote: "The Christian God, the God as revealed in Christ, is dead. People still give him lip-service, but no one takes him seriously. Business men ignore him, working men forget him, philosophers laugh at him, professors are bored with him, peasants patronize him, princes and parliaments, while they still may be prayed over by hired chaplains, formulate national policies without so much as a nod his way. The Christian ideals are crowded out by noise and by greedy ambition. The world becomes even more worldly, poorer in love. Everything bows before a resurgent barbarism. We are rushing toward a world-shaking convulsion." "Yes, God is dead," says Nietzsche, "dead and gone!" "Men simply refuse to believe in him any more."

Nietzsche died in an insane asylum and the Germany which listened to his philosophy marched twice in a generation to attack the Christian nations whose God they said was dead. Nietzsche's Germany lies broken, desolate, bankrupt, crying pitifully to the Christian nations for bread. God is not dead, but the nation which defied Him, ridiculed Him, hated Him, and disregarded all His laws, is all but dead as a result of her godlessness.

Now the Communists say the Christian God is dead. They set up their *new* gods of *"collectivism," "racial destiny," "security";* but these supposedly new gods are only the old devils of *pride* and *power* which have always brought desolation to all who have worshipped them.

The Christian God is not dead. He lives independently of man; lives and rules, whether man obeys Him or not. He governs the stars in their courses; He arranges the elements in atomic reaction; He reclothes the earth in beauty each year; He is maker of all things; sustainer of all things; judge of all things, including man.

Chaplain Brooks holds the B.A. degree from Millsaps College in Jackson, Miss.; the B.D. from Vanderbilt University in Nashville, Tenn.; and the M.A. from the University of Chicago. He was ordained to the Methodist ministry in 1913. He has been in the Navy Chaplaincy since 1921 and is now on duty at NAS Pensacola, Florida, having the rank of Captain. He is author of the book *Distinguished Service.*

The Christian knows that eventually man must come back to God's wisdom and the way of life as revealed in Christ, whether he likes it or not.

Man cannot kill God, not so He stays dead. The atom bomb may explode over the city and destroy every living thing, but in 50 or 100 years, in God's own time, there will be trees, grass, flowers, covering the earth again and the man-made scars of explosion will be hard to find on the landscape.

Now we witness the dawn of a new day—a miracle of nature—a "sunrise," we call it. Not long ago it was dark. We groped our way about and created shafts of light here and there. We were justly proud of our achievement in creating a little light. Then came the sun—light for every one, abundant light—with warmth and power in its rays. How much coal and oil and electricity would it take to equal the light and warmth transmitted to us by the sun? If we burned all the oil in storage in all our tanks all over the world at one time, would it equal the light and heat received from the sun in one day? If we do not want the sun's heat, can we destroy the sun with our atom bombs? No! We can destroy ourselves with our bombs, but not the sun! If we do not want the sun's light, can we darken the sun with our smoke screens? No. We can blind ourselves with our smoke, but the sun will continue to shine.

Neither can we kill God! His love is like the warmth of the sun. Its power continues steadily, constantly, and some day the winter of human disobedience, resistance, and lethargy will end in the sunrise of response to God's love, and the day of "goodwill among men" will have dawned.

God is not dead! He is waiting with such patience as only a God can show; waiting on the cross, waiting in the manger, waiting in the garden, waiting for us to turn from our folly and pride and join the company of the faithful who joyfully journey with the Risen Lord. He cannot be killed by man-made weapons; He cannot be contained by man-made tombs; He descended into hell, but He also ascended into heaven, and liveth forevermore. "Because I live, ye shall live also," He said, and "I am the resurrection and the life; he that liveth and believeth in me shall never die."

We believe in one God the Father Almighty and in one Christ, crucified for us, whose kingdom shall have no end. And we look for the resurrection of the dead and the life of the world to come.

Hallelujah! Christ the Lord is risen! And He is enthroned King of Kings and Lord of Lords! Forever and ever!

"If Christ is a man and only a man I say that of all mankind, I will cleave to him and to him will I cleave always. If Christ is a God, and the only God, I swear I will follow him through Heaven and Hell, the Earth, the Sea and the Air!"

Needed: A Moral Basis

By Benson Ford

IN the very shadow of war, we are prepared to talk of brotherhood, of understanding and of tolerance among men. We see nothing strange about that. On the contrary, we are aware that there has never been so great a need for those qualities throughout the world.

I say we are "aware" of that need. But is it enough today to be aware of the need for brotherhood and to let it go at that? If we admit the necessity of understanding and tolerance, can we afford any longer to treat these goals in a casual or offhand manner?

It seems to me that if we are to provide a much-needed spiritual leadership for the free peoples of the world, we face a twofold task:

First, to live democracy more effectively at home.

And, second, to understand and make ourselves understood by men and women in other nations.

It isn't surprising that others should be confused about America. But I think we should take great care that we ourselves don't get confused about what we stand for and from what we derive our strength.

Some say that we are strong because of our vast natural resources. Others say that the foundation of American strength lies in our economic system. But neither these nor any other answer in economic terms can explain our basic vitality.

The wellsprings of our vitality are not economic. They go far deeper: they are ethical and spiritual. We believe in man. We believe in men not merely as production units, but as the children of God.

Our society in America is founded not upon the cold and bloodless "economic man" of the Marxist, but upon faith in man as an end in himself. We believe that the purpose of our society is not primarily to assure the safety of the state, but to safeguard human dignity and the freedom of the individual. Our unparalleled productivity and standard of living are not the consequence of an economic system. It is the other way around. Our economic success is the consequence of our ethical and moral standards, of our democratic faith in man.

We have ethical guide lines in this country. We have developed, rather highly, a sense of what is right and what is wrong, of what is fair and decent, and what is just crude use of arbitrary power. Our democratic faith is the very foundation of our buying and selling, our hiring and firing, our political and financial institutions.

From the beginning, we have been against the idea of class in principle, and we have sought to avoid classes of society. We have believed in equality, and we have sought to provide equal treatment and equal opportunity for all our people. On these foundations, we have accomplished great things.

But even as we recognize the true source of our strength, we must admit that there is still a large gap between

the ideal and the reality. About the principles of American democracy, we are very clear. But in their application, we are sometimes uncertain and hesitant.

Let's admit very frankly that we haven't lived up to our own ideals. Here, in a nation which is the acknowledged champion of democracy, we are still beset by intolerance, prejudice, bigotry and racism. We are in the paradoxical position of believing wholeheartedly in man and yet denying to other men, even here in our own country, the respect and tolerance which man deserves.

We have no way of knowing what prejudice and bias have already cost us in terms of human welfare and progress, but I can guess that it would stagger the imagination. We get some idea through the number of man days of work and the potential production lost each year as a result of labor-management friction. But how do we measure untapped human resources, lost opportunities and the bitter discontent which comes from repeated frustration?

Today we must ask if we can afford any longer to allow ourselves this kind of handicap. If our situation is as serious as it seems to be, we shall need every bit of our resources to see us through. Certainly this is no time to let misunderstanding and intolerance poison the wells of our material as well as our spiritual strength.

It is the business of our military forces to help defeat Communist aggression. But it is our business—yours and mine—to help defeat Communism. We can do this only if we make a greater effort to demonstrate how superior, in human terms, is our way of living. Wherever we deviate from the moral and ethical standards we hold out to the world, we open up a chink in our armor.

I think that perhaps one reason we haven't made greater progress in achieving brotherhood here in our own country is that we have failed to translate our democratic beliefs into practical, everyday convictions. Many of us have failed to realize that democracy is not simply a statement of faith. It is a way of living. It is a credo which we must reaffirm in every act of our lives.

Another reason may be that we just don't know how to tear up the roots of prejudice and bias within us. It seems to me that the answer here is education. We have a lot to learn about ourselves—why we humans think and act as we do, how and when we develop intolerance, how we can adjust ourselves to human differences, and many others.

Is it so surprising that we are not understood abroad? In the past, we have been content to let our material and social progress speak for itself. We have boasted to the world about our industrial techniques, our automobiles, our telephones, our refrigerators and all of the other material accomplishments in which we take so much pride. And we have exported our physical products in great numbers.

But are all these enough to make us understood? Isn't real understanding a function of the spirit? Our problem may be that we have failed to export our spiritual qualities along with our mechanical gadgets.

We must offer to others the best that we have. And our best is a quality of the spirit.

It is here that we come to the importance of being certain in our minds

as to the nature and destiny of man. Because unless we make democracy and brotherhood a social and spiritual reality at home, we cannot hope to translate them into vigorous and consistent policies abroad.

But in addition to having convictions of our own and making them understood, we must also have the will to understand others. Even if there were no threat of war, we could not hope to live apart from the other nations of the world. We have gone into the world to stay.

Years ago there were effective barriers of distance between nations and continents. Spiritual and psychological differences did not matter. Today, modern communication has made us all neighbors. And if we are ever to live as good neighbors, we shall have to reach a fundamental understanding with each other.

Our own stake in this problem of understanding is readily apparent when we look about us. From July fourth, 1776, to 1931 when Japan invaded Manchuria, the areas of freedom in the world steadily expanded and the areas of despotism contracted. But from 1931 down to the present, there has been an alarming expansion of the areas of despotism and slavery in the world and a corresponding contraction of the areas where men can choose their own rulers and determine their own destinies. For many countries, our leadership has come too late.

How well do we know, even now, the people of Asia? How well do we understand them, their aims and their problems? Many of us barely noticed the invasion of Manchuria in 1931. It wasn't until the bombing of Pearl Harbor that we turned our eyes toward Asia in earnest. Now, with new aggression being waged on that continent, we are beginning to realize how important that part of the world is to our own welfare.

Experts on the Far East predict that World War II will eventually be recognized as primarily a war to determine who is to control or whose ideas are to guide the development of the peoples and resources of Asia.

Apparently Hitler understood that. He is reported to have said once that if Germany had all of Europe, that would not solve Germany's problems. He meant that, since there are no sizable undeveloped areas in Europe, that continent would serve merely as a base or springboard from which to move to control of the undeveloped areas of the world. South America and Africa fall in this category, but they do not have adequate manpower. Only Asia has great undeveloped natural resources and great undeveloped human resources.

Russia has made it clear that she wants Asia, too. Today Russia and her satellites control almost 800-million people, including the Chinese. The free nations of the Western world number about 750-million people. The two roughly balance. But the scales will be tipped eventually by the remaining 700-million people of Asia who are now neutral.

Which way are they to go? That may be the decisive question of this century.

I think we must accept the fact that the pursuit of understanding will mean sacrifices on our part. Not merely material sacrifices, in terms of dollars and goods, but important changes in our way of doing things.

You may recall Lincoln Steffens'

description of how, at one stage in the proceedings at the Versailles conference in 1919, Clemenceau turned on Woodrow Wilson, Orlando and Lloyd George and asked them bluntly whether they really meant what they said about wanting "permanent peace." They all declared they did mean it. Then Clemenceau specified some of the sacrifices that would be involved—the surrender of imperialism, the tearing down of tariff walls, the adjustment of economic inequalities and the removal of restrictions on immigration. Immediately the others protested that they did not have that in mind. "Then," said Clemenceau, "you don't mean peace. You mean war."

Steffens added this comment of his own: "Wilson did not want peace, not literally; nor do we Americans, nor do the British, mean peace. We do not want war; nobody in the world wants war; but some of us do want the things we can't have without war."

We know now, of course, that Steffens' appraisal was correct. Some of us do want the things we can't have without war. Or to put it another way, some of us don't want to give up the things we must sacrifice if we are to have peace.

This is the real test of our spiritual strength and our spiritual leadership. If we demonstrate that we are concerned with the welfare of others as well as our own, if we make it clear that we believe in freedom and equality for others as well as ourselves, we will renew the spirit of democracy in men everywhere. We will keep alive the hope of universal freedom and universal brotherhood.

Is this too big a job I have suggested: to live democracy more effectively at home, and to reach fundamental understanding with other peoples of the world? I don't think so. Our material resources are limited, to a large extent. But our spiritual resources are almost boundless—if we want to tap them.

The question is not "Can we succeed?" but rather, "Do we dare to fail?"

(The accompanying article is part of an address delivered by Benson Ford, vice-president of Ford Motor Company, before the Detroit Round Table of the National Conference of Christians and Jews at the Masonic Temple in Detroit. It is reprinted by permission of the MICHIGAN CHRISTIAN ADVOCATE.)

In Japan there is the necessity of sustaining the spirits of dependents who have husbands or fathers in or flying over Korea. Church attendance and church activities in Japan are much participated in by the dependent population; but the men in uniform are working around the clock seven days a week so their attendance is much less. They must be seen by the chaplain on the line and in the offices and shops. In Korea, it is a case of a chaplain keeping constantly on the move walking around to all places where men are working, and it is necessary to exercise in full measure the Christian gift of cheerfulness. I have also had many times of prayer and ministrations to the wounded. The religious services that I have conducted have gone to extremes: in a tent and a hangar in Korea, and in chapels in the southernmost and northernmost bases in Japan. Everywhere I go it seems that the chaplain is a welcomed person.—*Chaplain Wallace I. Wolverton in "The Chaplain's News Letter"*

Chaplain Captures "Burp" Gun

EVEN though he's a man of God, Chaplain George W. Cummins, a Lieutenant Commander in the Navy's Chaplain Corps, has the Leathernecks of the First Marine Aircraft Wing convinced that there must be something Humphrey Bogartish about his appearance.

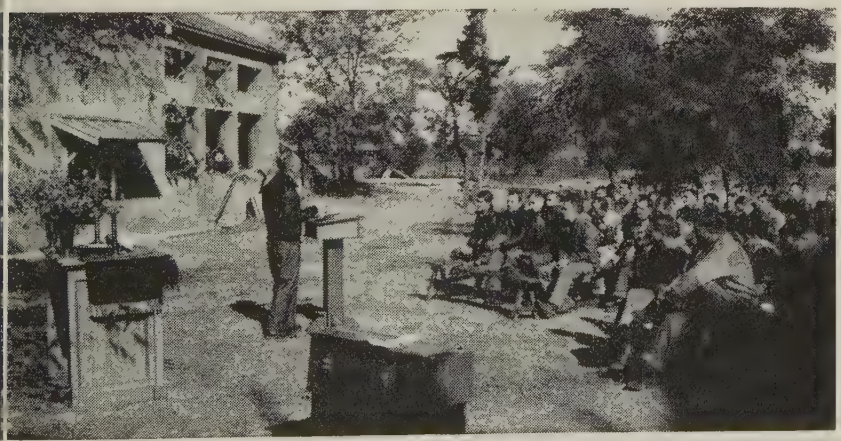
It came about when the Protestant chaplain joined a newsreel photographer and a Marine combat photographer in a search for several hundred bodies that had been left in the wake of the retreating Korean Red army. The victims of the atrocity were Korean political prisoners.

The trio pulled up before a South Korean command post in their jeep, and a Republic of Korea captain welcomed them. The chaplain tried to explain to the officer that they were seeking the scene of the atrocity murders, but the other failed to understand. Finally, in desperation, the Navy man held his hands as if holding a machine gun and offered a vocal imitation of rapid fire.

Instantly, the captain's eyes lighted up in understanding, and he ran back into the command post. The two photographers were congratulating the chaplain on his ability to get across his point, when the officer reappeared.

In his hands he carried a captured Russian-made "burp" gun, which he smilingly pressed upon the bewildered chaplain. He stood in the middle of the street smiling after them, as the jeep bumped away, the chaplain gingerly holding the weapon.

Chaplain Cummins is a former Baptist pastor at Louisville, Kentucky. He served in the Chaplains Corps during World War II and has been on active duty since then. His family resides in San Diego, California.



Chaplain George W. Cummins is shown conducting divine services for officers and men of the 1st Marine Aircraft Wing at Wonsan in the bright, cold Sabbath air. Some had just returned from missions; others were ready to go. Intentness marks the faces of this congregation. (*Official U.S. Marine Corps Department of Defense photo*)

SERMON ILLUSTRATIONS

Men of Faith and Death

Death is a great adventure, but none need go unconvinced that there is an issue in it. The man of faith may face it as Columbus faced his first voyage from the shores of Spain. What lies across the sea, he cannot tell; his special expectations all may be mistaken; but his insight into the clear meanings of present facts may persuade him beyond doubt that the sea has another shore. Such confident faith, so founded upon reasonable grounds, shall be turned to sight when, for all the disbelief of the unbelieving, the hope of the seers is rewarded by the vision of a new continent.

—Harry Emerson Fosdick

Old Age and Immortality

If there are those parts of life in which we grow old, are there other parts in which we can stay young? Are there other realms in which a genuine youthfulness may persist throughout the years? One day when John Quincy Adams was eighty years of age a friend met him on the streets of Boston. "How is John Quincy Adams?" this friend asked gaily. The old man's eyes began to twinkle, and then he spoke slowly. His words have become classic. "John Quincy Adams himself is very well, thank you. But the house he lives in is sadly dilapidated. It is tottering on its foundations. The walls are badly shattered, and the roof is worn. The building trembles with every wind, and I think John Quincy Adams will have to move out of it before long. But he himself is very well." And with a wave of the hand the old man walked on. Was he old or young? Old in body but astonishingly young in spirit. That was his victory over the years, a victory which was only partial but was still indubitably real. He had learned to stay young as he grew old.

—J. G. Gilkey

Begin with Prayer

My watch was not keeping good time. I took it to a watchmaker. "Please tell me why this timepiece is so irregular," I said. He put his magnifying glass to his eye, opened the back of the case, and peered intently at the works for a moment.

"When do you wind your watch?" he said.

"When do I wind it? Why when everybody else does, of course."

"When is that?"

"Just before I go to bed."

"Well you are mistaken if you think everybody winds his watch then. You should wind it the first thing in the morning, and I'll tell you why. All through the day your watch will be getting a succession of jars. Every step you take on the hard pavement will jar that delicate mechanism. You ought to begin the day on a strong spring."

My watchmaker was talking about watches, but he might as well have been speaking of the human spirit. "Begin the day on a strong spring" may with perfect appropriateness be applied to a man's prayer life.

—William S. Abernethy

The true test of civilization is not the census, nor the size of cities, nor the crops: no, but the kind of man the country turns out.

—Ralph Waldo Emerson

TEXT: *All authority hath been given me in heaven and on earth.* (Matt. 28:18)

Our Ultimate Authority

BY WILLIAM E. PHIFER, JR.

ONE cannot fail to be impressed by the magnificent claims which the Lord Jesus Christ made for himself. Fully aware of his destiny, he was always conscious that "the Father had given all things into his hands, and that he was come from God and went to God." Because of this high conception of his place in world affairs he was not ashamed publicly to claim for himself certain prerogatives that he knew to be his alone. Some thought he was deluded because of the grandeur and sweep of his conception of his mission to the world, but some were able to penetrate the incomprehensibility of his person sufficiently to see that in him all the tides of human history were gathered together.

None of the claims which he made for himself is more spectacular than the one of the text, "All authority hath been given to me in heaven and on earth." There are many who would say that this claim is preposterous because ultimate authority is never vested in a man, even though he be such a man as Jesus was. A noted Indian lecturer at Oxford a few years ago declared that it is as absurd to regard either Buddha or Jesus as central in religion as to consider our globe central in the universe and man central in the scheme of things. To conceive of all authority being vested in a Jewish peasant has appeared to be immodestly ridiculous to some thinkers. Yet one cannot fail to be reminded that the greatest contributions to the religious stream of the world have come from the little, despised Jewish nation. Rome with all her might never produced an Isaiah; Greece with all her culture never gave us a Moses; only from the womb of the Jewish race have there come forth men like David and Amos and Hosea.

Certainly we should not proceed further without making clear the type of authority that Jesus claimed for himself. He talked to his disciples, calling them "not servants but friends," and from this phrase comes the full compass of his claim for authority. He does not seek from friends a mere submissive obedience; therefore he did not construct a theological system or compile an ethical code. He walked before men that they might see in him the possibilities of a life spent close to the heart of God, and be so impressed by the glimpse that he gave them that nothing less would ever satisfy. Edgar Fawcett speaks in one of his poems, descriptive of an oriole, of that glad moment when nature chose to "dower a scrap of sunset with a voice." Just as that scrap of sunset, or any other fragment of beauty, is a guarantee of a more perfect splendor,

so the life of Jesus becomes authoritative in that it guarantees to us something perfect towards which we may direct our efforts.

I. Comprehensive Authority

Note, first, that this authority which he claims for himself is comprehensive. "All authority is given unto me in heaven and on earth." All authority everywhere. If we are to accept him at all we must go all the way with him. He is not the leader only of those who profess his name, he is not the Master alone of those who belong to his church, he is not the compelling voice alone for those who are willing to accept his demands upon their lives. He is the authority for all men, under all conditions of life, under whatever terms they may declare their religious faith. Jesus is not to be bound to any group or generation.

This fact is not destroyed by the suggestion that some men do not allow it as truth. A key can open the door for which it was fashioned whether men will fit it in the lock or not. Of course it will not perform its expected usage unless a man does fit it into the lock, but its capability is not affected one way or the other. So the fact that some men do not accept Jesus as authoritative does not really affect the ultimacy of his authority. For Jesus, and his power, are objective realities not destroyed by the conception that we humans may have of him and it. His supremacy is not devastated because a few are unable to comprehend its inclusiveness.

As we study our world we are impressed by the recurring truth that certain ultimates in life are the only things that are really permanent and worth while. For several years our strength was mustered against the Nazi and Fascist menace in our midst. Now communism is our mortal enemy, but it is insufficient that a man be AGAINST something; his nature is such that he does his best when he is fighting FOR something. So we have had many pronouncements as to the reasons undergirding the "blood and sweat and tears" through which we have passed in recent years. But they all add up to about the same conclusion—we oppose the new paganism in the name of humanity, justice, liberty, brotherhood, and the indefeasible value of the human soul. Now some of these idealisms may root themselves in Roman law or Stoic philosophy or Greek culture, but their meaning has become significant only as they have been fortified by the teachings of Jesus Christ. Ideals of this sort do not have sufficient power of conviction or strength of survival unless they stem from an admission of their real source.

Authority of this sort evolves into a qualitative method of life. The imponderables of our experience are always the things that cannot be measured or compared because of the nature of their existence. You can say that a field has so many acres in it but you cannot express the quantity of its charm or beauty when sown with red clover. You can count the vibrations that produce the notes of music on the piano but you cannot say that a Mozart composition is four times as beautiful as Paderewski's "Minuet." You can measure and chart all the physical and chemical properties of a rose but you cannot say that it possesses ten times as much beauty as a daisy. There are things in this world of ours that are simply not to be measured because they are the ultimates and comparisons fail. God sent his Son, Jesus Christ, into our world

Dr. Phifer, a former director of Louisville Presbyterian Seminary, holds the A.B. degree from Davidson College (N. C.), the Th.B. and Th.M. from Princeton Theological Seminary, and the D.D. from Southwestern (Tenn.). Before coming to his present pastorate, Central Presbyterian Church in Kansas City, Mo., he served the First Church in Danville, Ky., and Westminster Church in Nashville, Tenn.

Author of *The Cross and Great Living*, Dr. Phifer was visiting lecturer in religion at Vanderbilt University in Nashville from 1945 to 1949 and has been visiting preacher in the California and Iowa synods. He is a member of the Board of Trustees of Park College, the Board of Pensions of the General Assembly and its Committee on Cooperation and Union, and the Executive Committee of the Kansas City Council of Churches.

hat he might set out before us the uthority of his own matchless person nd that this authority might be spread ver as wide an area as possible. Whether we allow it to be spread over he areas in which we live or not it is till there, insistently demanding that t be heard.

One of the deeper admissions of the race is that the authority of Jesus possesses a soundness not to be gainsaid. There have been some who have failed to follow him because such discipleship costs too much but there has been none who has renounced his leadership because his principles were unsound or his insights incorrect. He has travelled this way of the world before us and he has marked out for us the paths that lead along the highway to the City of God. We may refuse his authority and reject his demands but we cannot alter a sense of fitness about those things that he said men ought to do. Whether we like him or no we impoverish ourselves when we attempt to forsake his evident mastery of character, for above all others "he hath shown us what is good." His authority is over all.

II. A Permanent Authority

Let us note further that the authority of Jesus is a permanent authority. As the writer to the Hebrews reminds us he is "the same yesterday, today, and forever." This permanency of person is manifested in the continuance of his authority over men. We have long sought for someone who could show us the ultimate in life, so that we need not be concerned that change and decay would rob us of the vitality which seemed so real at the moment. Life itself is in a constant state of flux and we are sometimes wearied with the changes that leave us poorer and sadder as the days go by. We long for the permanent, for the assured, for the steadying influence of that which knows no change save from glory to glory.

In Jesus we have such authority stated for us. In no uncertain terms he proclaims those things that are expected of us, and points the way we must travel if we are to come into the fullness of light. Laws of the universe are stable; therefore we need have no fear of erecting our skyscrapers that will stand for generations to come. We are well assured that the law of gravitation will not be repealed in some future regime of universal government. Upon the very stability of such facts we are able to plan wisely and well for the future. It is more than folly to ignore such patent truths.

If we do insist upon ignoring very evident authoritative statements of

truth we have little right to say that some sort of punishment has been visited upon us. For example, if a suspension bridge collapses because the engineers failed to make the cables thick enough to bear the weight of the bridge we cannot truthfully say that the people who built it are being punished. There is an inexorable law in regard to the strength of cables and if men choose to ignore it then consequences are already assured. Similarly in regard to catastrophes that strike humankind. War is not a punishment, visited by a jealous god upon wayward children; war is the inexorable result of the breaking of certain laws that are established for our well-being. Man is free to break those laws if he wishes but he is not free to break them and escape the logical consequences.

The sooner men lay hold upon the authority of Jesus Christ in the governing of their daily affairs the sooner will they be able to find the answers to their problems. We cannot build a house until the foundation is assured, nor can we build a character until we have some basis upon which to erect the moral structure. In order successfully to combat the various forms of evil that attack us again and again, often without any warning whatsoever, we must know in our own minds that those things which we are trying to do are worth the doing, and that they have some form of permanency in their accomplishment. If we admit that the authority of the Master is unchanging we immediately set up a standard of living which beckons us onward, and keeps our hearts restlessly discontent. Through our allegiance to him we pass beyond the mere keeping of the law to a state of being in which we are striving to reach the perfection that he has commanded of his followers. The law is the minimum of life, but Jesus Christ has called us to follow him into adventures of understanding and brotherhood where the law cannot reach, and where its authority does not sway. In his exposition of the law Jesus always said, "Ye have heard—" and then went on to suggest an allegiance to a way of life that would be not only inclusive of the law but of a much higher standard. Men who swear allegiance to that standard find life changed.

In 1650 George Fox, the Quaker leader, at the age of 26, was offered a commission in the Parliamentary army. He had been imprisoned a number of times for his conviction that war was against the teachings of his Master. It would have been convenient for him to have accepted this commission and thus been released from imprisonment. But he refused and so was cast into "a lousy, stinking place, without any bed, amongst thirty felons." His own words give us insight in his reasons for refusing: "I told them I knew from whence all wars arose, even from the lusts according to James' doctrine; and that I lived in the virtue of that life and power that took away the occasion of all wars." George Fox was not concerned with a literal obedience to scriptural injunctions, but with a faithfulness to a kind of life in which war had no place. Without comment upon the wisdom or fitness of his decision we cannot fail to be impressed by the fact that for Fox, Jesus Christ was ultimate and permanent authority. Here is the sorest need of our modern world.

III. Centers in His Person

In the third place let us note that the authority which was given him

ame from his life here upon the earth, nd finds its truest meaning centered n his person. There is, of course, a very real authority which the Creator ossesses, and we ignore it to our own estruction. Flaming stars, singing pheres, majestic marvels of creation, ll of these demand that we be faithful o the Intelligence that set them winging in the heavens and gave hem a song of the morning. But such uthority is insufficient for the soul of man. Fire will burn a dog as painfully as a man, but a stolen bit of ood does not matter to a dog while t sears a man's conscience. There is omething higher than the natural; we all it the spiritual, and only man moves within its confines.

Dr. Theodore Parker Ferris wrote a thought-provoking book, some time ago, entitled *This Created World.* He opens his first chapter with an incident of a little girl who wrote to the editor of the *Washington Post* a letter in which she posed several questions. Her letter was as follows: "We are studying the world in our school and I would like some information on the following subjects: (1) how the world started, (2) how the world changed, (3) how the world actually is now, (4) our relationship to the world, and (5) how we can best leave the world for those who follow us." In the early edition of the paper the editor answered the little girl by saying, "We can answer just one of your questions; how the world is now. The answer is: terrible." But in the second edition of the paper the answer was different, for here the editor wrote, "All the answers are in the Bible, particularly in the story of Jesus."

Here is the profound insight that has been so often lacking among humans in recent years. The real and abiding questions of life find their ultimate answers in the person and work of this man who was light in the darkness for those who followed him, who was hearing to the deaf, sight to the blind, and hope to the forlorn. Others had come before him to teach men the way of life but he summed up all their good succinctly and positively in his own life as well as his message. We cannot fail to acknowledge that he has authority over us as we remember the life that he lived, the loveliness and radiance of his person, the gentleness, yet piercing quality of his speech, the reserve that was always his of strength and ability, his evident and obvious victory over all the forces that were brought to bear against him, even the forces that hanged him on a tree. He was ever the conqueror, no matter that they had driven nails through his hands and feet and pierced his side with their spear. Recent measurements of the Alhambra and the cathedral in Seville reveal the fact that the proportions are faulty, the columns are imperfect and the sides unequal. To compare these with the flawless accuracy which marks St. Peter's or Chartres is to reveal the amateurishness of the Moorish architects. So after Jesus all of the highest ideals that men had developed in Moses and Samuel and David seemed but broken vessels compared with his own matchless authority of goodness. We cannot analyze him, we cannot describe him, we can but swear our allegiance to him again.

If Jesus Christ be a man—
And only a man—I say
That of all mankind I cleave to him
And to him will I cleave always.

If Jesus Christ be a god—
And the only God, I swear
I will follow Him through heaven and hell
The earth, the sea, and the air.

There is a compulsion to this life of Jesus Christ which cannot be denied no matter how vigorously a man may oppose those things for which Christianity stands. A certain spontaneity of recognition comes involuntarily which demands attention. In the memorable scene of the courtroom in Victor Hugo's *Les Miserables,* Jean Valjean was rearrested for a crime committed a number of years before. In the intervening time he had lived an exemplary life and acquired for himself an enviable reputation in the community. But at long last he came to the court to confess that he was the perpetrator of the crime for which another was accused, in order to save the innocent man. And Hugo comments, "No one accounted for his feelings, no one said to himself that he saw a great light shining, but all were dazzled in their hearts. Through a sort of electric revelation the whole crowd understood the simple and magnificent story of a man who dies that another may live. All fell back, for there was that divine quality in the incident which caused the multitude to recoil." This is the source of the authority of Jesus. The sublimity of his character compels us to listen to his words. The majesty of his life gives content to the beauty of his thought. Much that would seem offensive from others we accept from him.

In our world there is a strident hubbub of voices demanding recognition and claiming authority. If order is to reign we must find the voice that is sufficient for all these things and render our unqualified allegiance to him. F. W. Boreham tells of the opera in Florence. A friend of his was invited to the dress rehearsal, and as he entered the building the members of the orchestra had already taken their places. A perfect pandemonium of sound reigned throughout the huge, empty opera house. For every man was playing little snatches of the score before him, all in the same key but with no effort at time, tune, or order. The piping of the flute, the sighing of the violin, the grunt of the bass, the clear call of the trumpet, the bray of the trombone, all went on together, until one wished to "gnaw on a file and flee to the wilderness." Suddenly a slim figure leaped upon the estrade and struck the desk sharply with a baton. It was the maestro. There was instant silence. He looked to the right, he looked to the left; raised his baton, and lo—rich, sweet, and melodious, blending in perfect harmony, the sounds of the overture echoed through the house.

There is our need—the Maestro. When will we accept him at his word? "All authority has been given me in heaven and on earth." Are you ready to say, "Even so, Lord Jesus"?

✣ ✣ ✣

A great many people feel that religion is not related to life, and that is a serious indictment. When religion is thought of as something remote from everyday life, it will never be effective in making the new world about which we talk much, think a little, and pray occasionally. We need to remind ourselves that the whole creation is His universe. This is God's world. From the smallest atom to the farthest star—one will, one mind, one spirit holding everything together. Easter celebrates the victory of God in His universe.

—Dr. Oscar T. Olson

That Other Flag

AT the American National Red Cross building in Washington, a block from the White House, two flags fly side by side—the Stars and Stripes, and the Red Cross flag of mercy. These two flags are as inseparable in national emergencies as on the battlefield.

A Washington newspaper recently called the Red Cross "Old Reliable," going on to say, "When war erupts . . . or when nature goes on a rampage, Americans turn instinctively to their Red Cross . . . but people's memories fade in . . . days of peace, and the organization has a tough time collecting its funds."

In adopting the slogan "Mobilize for Mercy" for its March 1951 fund campaign, the Red Cross asks the help of every American not only in supplying badly needed funds for its expanded work for the armed forces and civil defense, but in recruiting volunteers to make this work possible.

In addition to continuing its regular work, the American Red Cross has been asked to expand its activities as follows:

1. **The Blood Program.** The Secretary of Defense last summer asked the American Red Cross to be the official blood procurement agency for the needs of the armed forces. The National Security Resources Board also has requested that the Red Cross coordinate a nation-wide blood program for civil defense. Therefore, including its regular peacetime program, the Red Cross will be responsible for procuring large quantities of blood by the end of this fiscal year.

2. **First Aid.** The NSRB has asked the Red Cross to undertake the training of as many as 20 million persons in first aid, including all civil defense workers. This is no short-time job, and in accepting it, the Red Cross looks to the public both to fill the classes and to help instruct those classes.

3. **Nurse's Aides and Home Nursing.** In an emergency, hundreds of thousands of women will have to give nursing care to their families and their neighbors. More hundreds of thousands will be needed to serve as nurse's aides in hospitals, at blood centers, and emergency shelters. The Red Cross has accepted from the NSRB the responsibility for recruiting and training these women in home nursing courses and as nurse's aides.

To do its regular job as well as an emergency one, the Red Cross will need millions of volunteers—as blood donors, as nonprofessional workers in hospitals, as drivers for Motor Service, and as other workers in connection with all local chapter needs. The Red Cross has a long history of trained volunteer service. How much can you give to help make Red Cross know-how count in 1951? How much will you give to keep that other flag flying?

(Except as otherwise noted reviews are by the Editor.)

Strong Men South

By Chaplain William J. Menster, USNR

(Reviewed by Robert Johnston Plumb)

This is the story of the Chaplain of the USS *Mt. Olympus,* flagship of the 1947 Byrd Expedition to the Antarctic. Although published last year, it is a book of special interest to chaplains and deserves more notice than it has had. Chaplain Menster, a Roman Catholic chaplain who was graduated from the Navy Chaplains' School at Norfolk, Va., early in 1943, remained on active duty after the war's end and was assigned to be the only chaplain and welfare officer for the central group of Operations Highjump.

In the foreword by Rear Adm. Richard E. Byrd the Antarctic is referred to as "a mighty cathedral of glittering ice and painted sky erected by the Lord's own hand. Far from the turmoil and temptations of the world, it is the ideal retreat for those who would find a more intimate touch with the infinite Greatness and Goodness."

As the only chaplain on board Chaplain Menster appears to have handled the General Services well. He writes, "Few of the men had ever worshiped with a Catholic priest and some of them would be scared to death of me. They were to be admired for coming to worship despite this. I reminded my audience that after all we had a lot in common. As sailors we had enough common interests and problems that we should be able to worship the same God together every Sunday. After that first Sunday we seemed to know and understand each other better than we would have believed possible in civilian life."

The adventure tale is very well told and the chaplain has a gift for describing the scenic beauty of Antarctica, the habits of native wild life, and the little anecdotes of life on shipboard which set it apart from life on shore.

In his chapter, "The Blessing of a Continent," Chaplain Menster writes, "From the first moment we left the United States I had been conscious of my own peculiar position on this fourth Antarctic expedition, for I was to be the first minister of Christ ever to enter the Antarctic Circle, the first to land on the frozen continent that covered the South Pole."

In January and February of 1840, the United States Exploring Expedition commanded by Charles Wilkes explored the Antarctic regions. On board the flagship, the U.S.S. *Vincennes,* was Chaplain Jared Leigh Elliott, a Presbyterian minister of Christ. Although they were unable to land on the Antarctic Continent, they came within sight of it and were within a very few miles of entering the Antarctic Circle, which bounds most of the Antarctic land mass. I mention this not to lessen Chaplain Menster's exploits but merely to show that our Navy and its men of God had been in these far-flung wastes one hundred

nd seven years before the Fourth yrd Expedition.

This is an excellent book and will e thoroughly enjoyed by its readers, especially chaplains.

ilwaukee, The Bruce Publishing Company, 949. 206 pp. $2.75.

This Is Russia—Uncensored

By Edmund Stevens

Here in book form is the brief and raphic report which won for the uthor a 1950 Pulitzer Prize. Mr. Stevns lived and worked in Russia for nore than ten years in the period rom 1934 to 1949, in the diverse capacities of student, employee of a Russian publishing firm, representative of an American steamship company, war correspondent, and Moscow orrespondent of *The Christian Science Monitor*. Add to such opportunity for lose-range observation of the Soviet ystem a keen eye, fluent command of he Russian language, an alert and ncommonly objective mind—and it s no wonder that in his foreword Lt. Gen. Walter Bedell Smith can say of he author, ". . . he possesses a sympathetic knowledge and understanding f the Russian people which few Westerners have attained. Thus he is ble to view events, and the lives of he Soviet people, through the stereoscopic lenses of close personal contact nd broad international knowledge. The resulting images as reflected in he book have unusual accuracy, larity, and depth."

Mr. Stevens knows what Americans want to know about "postwar" Russia. He relates those facts simply and vivily, in swift personality sketches of nembers of the Politburo and in close-up views of the empty electoral and arliamentary forms of the Soviet police state; life in the different levels of the Soviet social and economic pyramid; business, industrial and agricultural conditions under Communist rule; political and cultural purges; diplomatic and press restrictions; and the over-all party line approach to every realm of thought and activity to the extent that "truth, falsehood, good and evil, right and wrong, theories, beliefs, and personalities—in all spheres, climes or ages—are judged solely by whether they serve or hinder the Communist purpose."

The report closes with some personal convictions which the author states tersely and unequivocally: (1) The Soviet system is a going concern which will not collapse because of unworkability (and he tells why). (2) One of the greatest threats to democracy is the danger that the West, in opposing Communism, may resort to the same methods the Communists employ and that our liberties may be destroyed by some related brand of totalitarianism. (3) The idea that Communism can be dealt with and overcome by military means is absurd. (4) It is essential for the West "to learn to distinguish between the police state and the Soviet people, for if the former are implacable foes, the latter, unless stupidly antagonized, are potential friends and allies. And it is they who will eventually decide their country's destiny." (5) The Kremlin regards war with the West as inevitable *in long-range terms* but holds back now because it would be difficult to sell the Russian people on an aggressive war.

In this latter time element Mr. Stevens sees some hope for avoidance of war. He feels that "The West, by putting its own house in economic order, can destroy the roots of Com-

munism in its own dooryard and refute Soviet propaganda in practice. Meanwhile, avoiding appeasement, the West should continue patiently to explore every possibility of genuine agreement with the Soviets on vital issues. The stakes in this game are enough to justify any expenditure of effort and patience." True, but the reader wonders how genuine agreement on vital issues can *be* with a regime whose sole measure of "truth, falsehood, good and evil, right and wrong . . . is whether they serve or hinder the Communist purpose."

New York, Didier, 1950. 200 pp. $2.75.

Through Christ Our Lord

By Georgia Harkness

(Reviewed by Robert Johnston Plumb)

This is a little book of daily devotions based upon Jesus' most memorable words. It arranges the principal recorded sayings of Jesus from the Synoptic Gospels in a systematic manner and makes use of the freshness of the Revised Standard Version; suggests questions for self-examination in the first person singular and presents prayers that are also in the singular.

The author in an excellent foreword states that her book is the outgrowth of three main convictions: That there can be no firmness of texture in either the personal or the social life of today without far deeper spiritual resources; that personal prayer ought to get its primary direction from the personality and words of Jesus; that a devotional manual needs not only to send the worshipper to Jesus but to turn his gaze inward in searching self-examination.

This manual of 147 daily devotions attempts to do these things and succeeds very well. Miss Harkness has a gift for interpreting the great messages of the gospel simply and beautifully. Above all she is practical in her approach.

The book is useful. Chaplains and pastors, after making use of it themselves, will do well to have a few copies on hand to lend to individuals in their congregations who are seeking to deepen their spiritual lives.

New York-Nashville, Abingdon-Cokesbury Press, 1951. 147 pp. $1.25.

Behind Closed Doors

By Rear Adm. Ellis Zacharias

(Reviewed by Paul W. Dickman)

Rear Adm. Zacharias, no stranger to personnel in the military services, is recognized as a keen observer of the international political scene. With brilliant insight and judgment he foretold the Pearl Harbor disaster. His ability to discover and interpret facts won for him the assignment of Deputy Head of the Office of Naval Intelligence. He has had unusual opportunities to make contact with agents of many nations, refugees from behind the Iron Curtain, senior officers of the Red Army and Navy, atomic scientists and officials from virtually every branch of the Soviet bureaucracy.

Since his retirement Adm. Zacharias has continued to devote himself to the study of international politics. *Behind Closed Doors* is the fruit of his many years of study of those factors which led to the Cold War.

Here is a book that offers to those interested in the present world situation a discerning analysis of all those factors which contributed to the increasing tension between the U.S.S.R. and the U.S. It is not simply an ex-

ression of personal opinion but is ceptionally well documented. Adm. acharias' appraisal of the mind of alin is most astute.

Those who are interested in Russia's -Bomb developments will find in is volume much information which as not hitherto been published. Al-ough it came from the press shortly fore the Korean situation developed, has not been outdated in the least the events of the past few months. e commend *Behind Closed Doors* as formative, entertaining and chal-nging reading.

ew York, Putnam, 1950. 367 pp. $3.50.

A Life of Jesus

By Edgar J. Goodspeed

(Reviewed by Robert Johnston Plumb)

Out of the many "lives of Jesus" hich have been written this holds pecial interest because it is by a man ho knows the background of his hero etter than most authors. Dr. Good-peed is an outstanding New Testa-ent scholar whose translation of the ew Testament and chronology of e events in our Lord's life continue hold a high place among Bible stu-ents.

Dr. Goodspeed approaches his task ith humility. In his preface he writes, The story of Jesus and how he flashed ke a meteor across the sky of his eneration and this world cannot be ld too often. Adequately it can in-eed never be written but though all her life stories fade from the mem-ry of men, it must never be forgotten, r its sheer influence on human rela-ons and human destiny, and for its comparable contribution to man's ith in good and goodness. But who is fficient for these things?"

This is a scholar's life of Jesus and not an Edersheim's "Life of Christ." It is excellent reporting rather than spiritual interpretation. Like St. Luke's, Dr. Goodspeed's purpose might well be stated, "Forasmuch as many have taken in hand to set forth in order a declaration of these things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order . . . that thou mightest know the certainty of those things wherein thou hast been instructed."

The author lays his axe to the unfruitful trees of folklore that have grown up in the story of Jesus and cuts away all the weeds of tradition. He uses as his primary source the earliest Gospel, St. Mark. The result is an indelible silhouette of the Jesus of history and his times, written in order "that we might know the certainty of those things."

For some Dr. Goodspeed will seem to cut away too much. He omits altogether the Cana wedding and the raising of Lazarus but there is reason for this since they are contained only in the Fourth Gospel, a later source "of immense importance as evidence of Jesus' spiritual influence, rather than of the course of events during his life on earth." The raising of the widow of Nain's son is also omitted although that is found in the Gospel according to St. Luke. And his Saviour definitely does not walk upon the Sea of Galilee nor does he stretch his hand to save Peter from drowning.

In his account of this event Dr. Goodspeed writes of Jesus: "They saw his ghost-like figure approaching them,

as though walking on the sea." There is nothing in the Greek text of the Gospel according to St. Mark which can be translated "as though walking on the sea." It is interesting that in his famous translation of this Gospel Dr. Goodspeed records: "and toward morning he went to them, walking on the sea."

Of course, in writing a biography the author should be permitted more freedom of interpretation than in a work of translation. But one wonders just why he now and then departs from the careful accounts given in his translation in favor of a humanistic point of view which was popular thirty years ago. But let's not press the point. This book is too helpful and well done to be marred by any reviewer's prejudices. It is mature, modern and authentic. Fine for those who think that scholarship and faith cannot meet, for here they do.

New York, Harper and Brothers, 1950. 228 pp. $3.00.

The Other Side of the Bottle

By Dwight Anderson

(Reviewed by Robert Johnston Plumb)

The author gives us his reasons for writing this very honest book in his first chapter. Completely recovered from what was thought to be an incurable form of alcoholism he would "point the way to those who are not only salvageable but at this moment might be salvaged if they knew how to find help instead of cluttering up their homes with wreckage and tobogganing to destruction." It is a report in easy-to-comprehend terms of what medicine now knows about alcoholism, "what remains to be explored and what has been achieved in the way of treatment." It is a report to alcoholics, not to that fringe which crowds the police courts or the psychopaths who have passed over the line of sanity but to that large majority who still are, or have the possibility of again becoming, acceptable members of society.

If one thinks that this is a limited field, Mr. Anderson reports at least three and one half millions of people in the United States who are constantly getting into trouble through alcohol. Add those who fear that they may become alcoholics, the families and friends of alcoholics, and all who are concerned with making this a happier and safer world, and this book will somewhere touch almost every one of us.

As Dr. Peabody's *The Common Sense of Drinking,* written in Boston some years ago, pioneered in the proper treatment of this malady, this book gathers up all the gains—and there have been many—which have been made in this area of psychosomatic therapy and medicine. It is a down-to-earth account which draws on actual case histories all the way from Sardanapalus, King of Nineveh at whose banquets "wine flowed until the ground was red with it," to the gentle Virginia doctor of our time whose personality was destroyed and "whose integrity was eaten away by the termites of alcohol." There is a graphic picture of Alexander the Great, whose excesses "made him ruler of half the world at thirty-two and killed him at thirty-three."

It was not Alcoholics Anonymous which brought about the author's recovery because this movement had not been organized at that time. But he has been constantly in touch wit

(Continued on page 36)

EXT: *My tears have been my meat day and night, while they ntinually say unto me, Where is thy God? Why art thou cast wn, O my soul? and why art thou disquieted within me? pe thou in God: for I shall yet praise him, who is the health my countenance, and my God.* (Psalm 42:3, 11)

The Answer of the Believing Heart

By Jesse Jai McNeil

A VICTIM of the intrigue of his own son Absalom, King David and his loyal followers had to evacuate Jerusalem, crossing east of Jordan, to dwell under the shadow of Mount Hermon—the hill of contempt. The people watched him as he took leave of the holy city. They observed one of the descendants of Saul walking beside David, cursing the King, throwing dust upon him and rejoicing that Absalom had taken his throne. They recalled how his trusted counselor and right-hand man had turned traitor and sold himself to the wickedness of the King's son. Those who had known him to be a good king and thus undeserving of this fate asked with shocked surprise: "Where is thy God?" as much as to say, "How could Jehovah allow a good king like you to suffer such a fate as this!" Those who had opposed him jeered—saying in an I'm-glad-it-happened-to-you manner, "Where is thy God? Where now is the God you've trusted to protect and aid you—the God whom you call the Almighty,' 'the only true God'?"

I

The events of recent years and the hard, harrowing personal experiences we have had have caused many to ask: What profit is there in serving God? What does one gain from godliness? Many have yielded to a corroding cynicism. They have concluded that it does not pay to live a godly life; for when it rains, it rains on the just as well as the unjust. They do not find any comfort in the poet's confidence about God when he wrote:

. . . behind the dim unknown . . .
Keeping watch above His own.

With so many dreadful things happening to them, they feel that God might just as well not keep watch at all if in some way He cannot reach down and help them in their time of need.

It is a perplexing sight to most of us to see apparently good people beset by affliction and calamity. We say within ourselves that if such things happened only to bad folk—gunmen, murderers, thieves, grafters, tyrants, selfish and harassing neighbors—no one would ever think of suffering as a problem or of God as unmindful of His own. But the case seems quite different to us when we see God-fearing, devout, and forthright persons finding the going hard, almost insufferably hard; when such persons, through unfortunate circumstances, are rendered homeless and jobless; when they are defeated in the pursuit

of some worthy end; when they are betrayed by friends, disgraced by a self-willed son or daughter, disappointed by a faithless husband or wife, or deprived of health and the ability to support themselves. We are tempted to ask: "Where is thy God?"

We would ask this question in such cases because it is a general belief among us that goodness and godliness should bring peace and happiness, prosperity and protection. But obviously this is not so. The good life does not save anyone from stress and strain, tears or tragedy. This is the truth of history. It is even more the truth of Christian history.

The disciples would have had a far easier time of it had they not followed the Master at all. Life would have been so much safer had they kept to their fishing. They would have had no disturbing visions, no compelling motives, no uncompromising convictions—no high mission to fulfill. Such men as Albert Schweitzer, Martin Niemoller, and Bishop Berggrav would never have known the hardship and pain they suffered had they been able to say "No" to their highest calling. They chose rather to heed the divine call and were content to follow it "through peril, toil, and pain." Life—full life—to them could be achieved only in the struggle against the forces of evil and pagan religion or in the subduing of the evils of ignorance and disease. That they should be defeated in any given moment was of no consequence. They were content to lose a battle if only at length they could win the war. It was their sight of the farthest horizon, their vision of Him who is invisible, that kept them buoyant, hopeful, confident.

Consider the life of the Master. It was no quiet walk through green pastures and beside still waters. I wonder how many times His disciples looked at Him in His periods of crisis, of agony, and of loneliness and silently asked: "Where is thy God?" His experience of God, His convictions, His sense of mission and destiny led Him to crucifixion—the cruelest death a son of God could suffer. And yet He was *the* Son of God!

Or consider ourselves. How many times we have thought that we would have been better off had we not committed ourselves to a service that calls for losing ourselves in the achievement of a better life for many who are now deprived of it! But a call to the highest always involves us in a conflict with the lowest. And because there is no other way to achieve, we purpose to endure. We know full well what the cost will be and sing as did John Mason Neal:

If I find Him, if I follow,
What His guerdon here?
"Many a sorrow, many a labor,
Many a tear."

II

The Bible gives us help in dealing with this disturbing realism of the Christian life. In the thirty-sixth chapter of Job and the second and third verses, Elihu makes the following statement to distressed Job: "Suffer me a little, and I will shew thee that I have yet to speak on God's behalf. I will fetch my knowledge from afar, and will ascribe righteousness to my Maker." Moffatt's translation of these two verses helps our understanding: "One moment! I will soon convince you: there is still something to be said for God! I will now justify my Creator from a wide survey of the truth."

"A wide survey of the truth!" Is not this what we need for the proper

focusing and facing of our problems today? If we look only at our little lives and the brief moment of which they are a part without reference to the larger life and the eternity of which it is a part, we shall be like those people who view life from a basement window—never seeing above ground level, seeing only the rubbish of the street and the feet of those who pass by. Never a cloud or star is seen, never sky or rainbow. Consequently there is no horizon to beckon them and no distance to give them perspective. But when we look at things from a "wide survey of the truth," from some vantage point of knowledge, vision, and faith, we are brought to see that *what* a man is, is more important than *where* he is; that one's vitality and spiritual adequacy are revealed not in what one allows circumstances to do to him but in what he does to circumstances. We learn that character is stronger than circumstance and faith more enduring than defeat. This insight comes from a "wide survey of the truth" and the achievement of faith and character from devotion to the God of truth—the God of Jesus Christ our Lord, in whom we become adequate for anything that may happen to us.

III

We should further observe that the question "Where is thy God?" was not asked by David, although it was he who was so unfortunately circumstanced. It was asked by the people looking on his plight. Some were filled with amazement at what they considered the utter nakedness and desolation of this dethroned king. Others asked the question derisively. But David himself was attentive to the voice of God as deep called unto deep.

Dr. McNeil holds the M.A. and Ed.D. degrees from Columbia University, received on a cooperative plan with Union Theological Seminary in New York City. Currently the pastor of the Tabernacle Baptist Church in Detroit, he has been assistant secretary of Christian Education, National Baptist Convention, U.S.A., Inc., and dean of the School of Religion, Bishop College, Marshall, Tex.

While the people were asking, "Where is thy God?" in his heart David was speaking confidently to his own soul: "Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

I remember visiting an old lady who had wrought well in the cause of Christ. Now lonely, feeble and without family, there she sat in her one room with her washing just done, hung out across the room. I could have wondered, "Where is thy God?" But she was eagerly telling me of the wonderful blessings she had received from her heavenly Father. She concluded by saying: "God takes nice care of me." She was answering back to any doubts that I might have had about God's care of her—"God takes nice care of me!"

Finding, following, keeping, struggling,
Is He sure to bless?
"Saints, apostles, prophets, martyrs,
Answer, 'Yes.'"

God will still help the distressed and dispossessed, the disinherited and disconsolate. His ways of providence are varied and ofttimes mysterious—confirming our faith that "the Lord is mindful of his own." He will sustain us through the tyranny of time and chance.

"Where is thy God?" Only the believing heart has the answer.

American Seminary Chapels

XII. "The Church of the Abiding Presence"—

Chapel of the Lutheran Theological Seminary, Gettysburg, Pa.

By H. L. McGill Wilson

OTHER seminaries have connections with military personalities, but here is a seminary campus of great interest to any military man, for it has the unique distinction of having been part of the battlefield of one of the decisive battles of America.

The cupola of the old Seminary Building served both sides of the conflict as an observation point, the Union having first occupied it during the preparation for and the first day of the Battle of Gettysburg, while the Southern forces took it over for the two following days. The campus, including Seminary Ridge, became the main battle-line of Confederate forces.

During the latter days and after the Battle, the wonderful old building was a receiving station and hospital for both sides of the conflict. Men died in the shelter of these walls, and men were buried on the campus. This Seminary truly received a baptism of blood.

Organized in 1826, the Seminary comes within the category of those early theological foundations of the first three decades of the 1800's, including Princeton, Newton-Andover, General of New York, and others.

The fine old building with its cupola was ready for occupancy in 1832. It is itself a great example of American academic architecture of the time. Its architect was Nicholas Pierce of Chambersburg, Pennsylvania, who showed here in his treatment of the facade of the structure—with its three lunettes, and the end walls with their double chimneys, step gable and top lunette—the talent which seems to have been widespread throughout the nation of creating beauty in simplicity.

The present chapel, known as "The Church of the Abiding Presence," is a new structure, erected in 1941, dedicated in 1942. It stands on the crest of "the Hill," part of Seminary Ridge and of the Seminary's sixty-acre campus. Its spire catches the attention of visitors while they are yet some miles distant. The tower and steeple treatment, it should be noted, reflect the style of the old cupola and the fanlights of that old edifice, which—despite its years and historical importance—still functions as a working building, being now the Seminary dormitory. It is interesting to note the similarity of treatment of the arches in the second stage of the steeple, the simplicity of the pilaster treatment framing the louvered openings in the first stage, together with the unusual use of dentils which relieves so well what would otherwise be austerity.

Nor has the architect forgotten the root of much of the beauty of Pennsylvania countryside, for in the angular curves of the crown of the cupola, just as it sweeps in and then outward

again to support the upward thrust of the spire, he has given an echo of the fine old German church spires of Pennsylvania's southeastern counties.

There is loving attention given to detail used in conjunction with the difficult problem which presented itself to the Seminary planners: the construction of a chapel within part of a national memorial area, expressive of the Lutheran background, yet one with the Colonialism of early America, so attractive, and usually expressed in its purely Georgian terms.

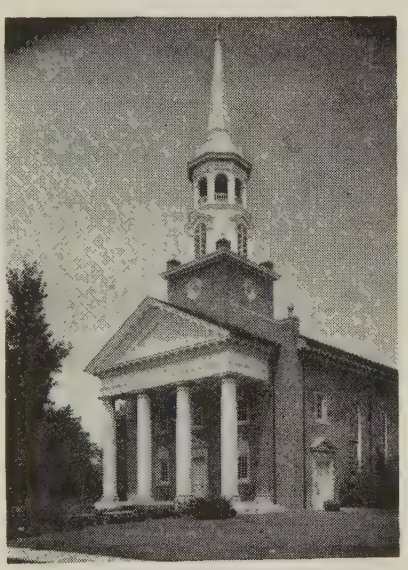
Too often builders have forgotten that Colonial is but a variant of Georgian, itself a variant of late Renaissance, which had developments in France, Spain, and Germany—and that some of these developments were also a part of the American scene.

The structure is a triumph over this problem—made possible by use of the Northern Renaissance "bulb" cupola. In visiting the chapel you will find repeatedly this careful attention to the effect both in detail and in total. The church was not thrown onto the drawing boards overnight; it took years of preparation. Its simple fabric of brick and Indiana limestone and the comparatively low cost of the fine structure, $150,000, demanded that the imagination be used.

The interior treatment of the church carries on the use of the Colonial style which the exterior so well exemplifies. The white of Colonial, with dark trim, is carried on in pews and stalls; the ceilings, walls and columns, which provide side aisles, are all of white.

The eye-pull is toward the radiant square-ended chancel with its marble altar; and its altar-piece, a painting by John de Rosen, whose magnificent mural in the lobby of the National Catholic Welfare Conference Building in Washington is another example of his art, provides the glowing center of color, so needed in such an interior.

A small detail—a fald-stool, placed at the head of the central aisle—gives the eyes pause, a hesitation, before glancing again at the painting—placed,



"The Church of the Abiding Presence"—Chapel of the Lutheran Theological Seminary, Gettysburg, Pa.

it therefore seems, much farther away, beyond the faculty and choir stalls, deep in the chancel.

Perhaps the most unusual of the many interesting adaptations and ideas used in this remarkable church is the window treatment. The usual accompaniment to Colonial style is either clear glass (rendering the interior a glaring white) or the richly painted Renaissance border and central panel type, both quite unsuitable here.

In place of these, the glass used has a faint grey tinge, and upon this glass,

in pastel tones, a great number of scenes—historical, religious—have been "etched," together with symbols and designs of special Lutheran significance. The total effect of these windows is to permit light to enter, yet a design of color to beautify and instruct the worshiper remains wherever the eyes turn. The windows and their stories have been the subject of a special volume published last year.

The chapel seats 550 persons; it was built with an eye to many years of service and inspiration. For it is part of its landscape, and a hundred years from now will be as lovely an example of twentieth-century architectural adaptation as the Old Dormitory is of the nineteenth.

BOOKS *(Continued from page 30)*

the Society and relates its history and methods. Although his book is not written from a religious point of view and may seem to some readers unmindful of Him "who will not allow you to be tempted beyond your endurance," Mr. Anderson closes his story with the A.A. prayer, which he discloses was written by Dr. Reinhold Niebuhr of Union Theological Seminary, New York: "God grant me the serenity to accept things I cannot change, courage to change things I can, and wisdom to know the difference."

Casually picked up in camp, ship or station and not thrust upon them by the chaplain, this book might well prove a blessing to those who suffer from this emotional illness; and by reading it chaplains will be able to make a more sympathetic approach to their needs.

New York, A. A. Wyn, Inc., 1950. 250 pp. $3.00.

Almighty God, our heavenly Father, whose wisdom is everlasting and whose patience is very great, we thank Thee for this hour of achievement and promise. As we bow before Thee, kindle our imagination that we may more clearly envision the possibilities which Thou hast set before us, and more quickly think Thy thoughts after Thee. Inspire us with a holy zeal for the new tasks, and a renewed determination to press on in our high calling in Christ Jesus.

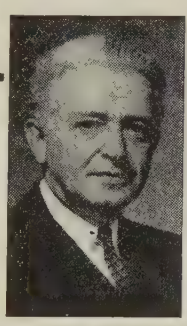
As we go forward together, grant us, most loving Father, new insights into Thy truth and a deeper understanding of one another. Lead us into new experiences of unity, new paths of service and new areas of victory. Mindful of Thy steadfastness beyond our weakness and Thy resources beyond our frailties, may we be strengthened to fulfill Thy expectations for us.

Accept from us, our gracious Father, unworthy though we be, all that we have and are as an offering upon Thine altar. This we ask in the name of Jesus Christ our living Saviour and Lord, to whom with Thee and the Holy Ghost we give adoring praise, world without end. Amen.

—*Prayer at the Constituting Convention of the National Council of Churches*

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"



By Dr. Paul Scherer

Divinity in Dust

We are the earth's own kin; but born to heaven! It's because we're both that the Bible was written. It's because we're both that the Almighty bothers with us! Back in Second Isaiah the utter magnificence of the whole thing breaks out in what sounds like the huge laughter of God as He bares His arm against the dark: "Fear not, thou little worm Jacob! I will make of thee a new, sharp threshing machine with teeth, full of them, to beat small the mountains and make the hills chaff!" Do you see? God, Who understands wormhood better than a worm, starts with it. Not even a big worm, with plenty of vitamin B. A little one! "O wretched man that I am! Who shall deliver me from the body of this death?" From that to this: "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth), . . . I knew such a man how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." "Teeth to beat small the mountains, and make the hills chaff!"

I think perhaps it would be rude of me to tell you what a man can get out of it; it's so clear! The release there is in it from all the foolish despair that settles down over us for the wrong reasons. The power there is in it against all the foolish, groundless hopes that have come so near destroying us. It's like losing a broken compass and finding the stars again! What else is there in the world that could possibly bring a man to say with Mr. Standfast in *Pilgrim's Progress,* and to say so tenderly, "I have loved to hear my Lord spoken of"? It was because he had been standing fast, but homesick and a little dizzy, where that depth in the soul meets that height. When he caught sight of the God between, and the cross, he finished his sentence: "And wherever I have seen the print of His shoe in this earth, there I have coveted to set my foot also."

From the Bottom Up

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Ephesians 6:13)

The Bible is the most realistic book ever written. To call it anything else is to argue that you know very little about it. We think it goes around saying pretty things to make everybody feel better; and all the while it goes around saying hard things that lie deep and hold fast when nothing else does.

Here's Paul today talking about life.

He doesn't make it out to be soft, something to play around with, or maybe jog through comfortably. He says it's strenuous business. We don't yet know *how* strenuous! You could dilly with this and dally with that if you wanted to; but as he saw the world there was sheer terror in the middle of it; principalities and powers; days when it would be all you could do just to keep upright; when you'd have to fight with every knotted muscle in your body simply to stay on your feet.

I'm sick of the sweet and sticky stuff so much religion is made of. It doesn't matter a great deal if you have it or don't have it. It fools around on the surface, where everybody else fools around, thinks the same things, says the same things, does the same things. The New Testament peels off like a dive-bomber, thank God, and heads straight for the grim realities people have to face. And here is one of them. Nobody in this profoundly wise generation ever gets deeper than the New Testament gets. You never have to apologize for it in any company where brains meet. No matter what goes wrong or how badly, you don't need to be ashamed of it, or afraid that it will dodge the issue. It was written from the bottom up.

Do We Understand?

I want to give you a clue to History and to your own life! Paul is talking in the twelth chapter of Second Corinthians about a glorious vision he had once had, a sort of mystic trance, during which he had heard words unspeakable, God's very own, which it was not lawful for anybody to utter. And he's the same man who's writing a few months later, this time to the Romans, about an altogether *different* experience—"The good that I would I do not: but the evil which I would not, that I do. O wretched man that I am! Who shall deliver me from the body of this death?" Within the vast frontiers of a single soul were that height and that depth: the Dr. Jekyll caught up into paradise; and the Mr. Hyde, chained in some wretched charnel house to a corpse! That's how it felt. He knew them both. Together they were—himself!

Now that always has been the paradox of human life, this mixture of good and evil, the glory and the shame. And there's no other fact on earth about you and me which is half so significant. Many of our difficulties with life and with religion root in our failure to understand God; most of the others root in our failure to understand ourselves! There will never be any happy issue for times like these until we come to terms with both!

How Strong God Is

Look at Jesus there in the Gospel, the day He was pitted against the shadow of death. You remember the story. I wonder if you have seen in it what there is to see. It's the story of a nobleman whose son was sick at Capernaum. "Come down," he said to Jesus. And Jesus did nothing. He made no move. He just looked around and shook His head sadly. "Except ye see signs and wonders, ye will not believe." "Come down, ere my child die." And Jesus answered him softly, "Go thy way; thy son liveth." It was only a naked word. And that father took it. He hugged it close to him all the way home, saying it over and over again to himself. And they met him on the road, and told him what a naked word had done! That's how strong God is.

EDITORIAL

Unhappy Circumstance

Quoted elsewhere in this issue is Niebuhr's prayer, so appropriate for these days: "God grant me the serenity to accept things I cannot change, courage to change things I can, and wisdom to know the difference."

Gripped in the clutches of unhappy circumstance, millions today are forced to do other than what they want. We may protest it should not be, and yet it is. Nothing we can do will furnish escape. With all our might we can furiously fight the inevitable, or with serenity that comes from an abiding faith we can expend our strength in ways that make a difference.

What a chance to make things different has one who guides our youth in uniform! To go with those who reluctantly and fearfully must walk into the unknown, and for them demonstrate what God can do for one in times like these, may not be a comfortable assignment. But it can be a priceless privilege.

Serene acceptance of the inevitable and gratitude for opportunities that so often come with unhappy circumstance can free men's minds to give their best.

Lessons From the Snow

GUEST EDITORIAL BY FREDERICK W. HELFER

We went to Bethany for a day and were snowbound for a week. When the snow covered us over and tied us down, it taught us again there is something beyond ourselves. It doesn't take an earthquake to sidetrack our wills; only millions and millions of little snowflakes are needed to bind us hand and foot. The mail cannot get through. The bread truck does not arrive. The milkman can't stop at our door; nor the paper boy. The bus doesn't arrive with a loved one from another city. The family is separated. The radio tells of Korea afar, and the turbulent weather at home.

Our plans must be changed. We must accommodate ourselves to reality. We remove five feet of snow which had drifted to the car top. We put on snow tires; skid a few times, must be pushed some. We add chains and come another hundred miles, our headlights reflecting the almost blinding whiteness of the snow. At two o'clock in the morning the manse looks lovely.

The snow has its lessons. Our "little universes" are often disturbed by our inconvenience; by tragedy, illness, death! Then there is the forgiveness of God—"Wash me and I shall be whiter than snow." Every cloud has a silver lining; God "hath made all things beautiful in his time." The loveliness of the good earth buried under heaven's whiteness! The new Temple with the many—each doing his part—as the snowflakes. And the Silence of God; how quietly the snow falls; how peacefully love grows; and how silently man steps out of life into the Valley of Shadow.

Some great themes come to mind: The Lord willing . . . I have learned in whatsoever state I am therein to be content . . . God—an ever-present help in trouble . . . Sins, as crimson, they shall be as white as snow . . . Lo, I am with you alway, even unto the end of the world . . . Let not your heart be troubled.

Pledge to Children

TO YOU, our children, who hold within you our most cherished hopes, we the members of the Mid-century White House Conference on Children and Youth, relying on your full response, make this pledge:

From your earliest infancy we give you our love, so that you may grow with trust in yourself and in others.

We will recognize your worth as a person and we will help you to strengthen your sense of belonging.

We will respect your right to be yourself and at the same time help you to understand the rights of others, so that you may experience cooperative living.

We will help you to develop initiative and imagination, so that you may have the opportunity freely to create.

We will encourage your curiosity and your pride in workmanship, so that you may have the satisfaction that comes from achievement.

We will provide the conditions for wholesome play that will add to your learning, to your social experience, and to your happiness.

We will illustrate by precept and example the value of integrity and the importance of moral courage.

We will encourage you always to seek the truth.

We will provide you with all opportunities possible to develop your own faith in God.

We will open the way for you to enjoy the arts and to use them for deepening your understanding of life.

We will work to rid ourselves of prejudice and discrimination, so that together we may achieve a truly democratic society.

We will work to lift the standard of living and to improve our economic practices, so that you may have the material basis for a full life.

We will provide you with rewarding educational opportunities, so that you may develop your talents and contribute to a better world.

We will protect you against exploitation and undue hazards and help you grow in health and strength.

We will work to conserve and improve family life and, as needed, to provide foster care according to your inherent rights.

We will intensify our search for new knowledge in order to guide you more effectively as you develop your potentialities.

As you grow from child to youth to adult, establishing a family life of your own and accepting larger social responsibilities, we will work with you to improve conditions for all children and youth.

Aware that these promises to you cannot be fully met in a world at war, we ask you to join us in a firm dedication to the building of a world society based on freedom, justice, and mutual respect. So MAY YOU grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future.

AT YOUR SERVICE

• *Materials and services available to chaplains*

Scriptures

The American Bible Society is offering pulpit Bibles to ships and stations being commissioned or to already existing units from which such Bibles have been lost. Interested chaplains should write Dr. Fred W. Cropp, D.D., American Bible Society, 450 Park Avenue, New York 22, N. Y.

The Society has recently published a handsome booklet called "The Good News," subtitled "The Gospel of Saint Luke." It is illustrated with 60 pictures which add enjoyment, interest, and information about the land where Jesus walked on earth. This 32-page pamphlet is extremely readable. If ordered in quantities of 50 or more, the price is 5¢ a copy. They may be secured from the nearest Bible House depository or from the address of the Society in New York.

Sermon Helps

"A Road-map for Sermons," a new sermon-building chart, has been prepared by Dr. Dwight E. Stevenson as a "map to indicate the best homiletic highways and to invite preachers out into the open road of their own freedom and power." A good subtitle might be "How to Get Out of the Rut." While Dr. Stevenson (professor of homiletics at The College of the Bible, Lexington, Ky.) planned the chart especially to aid young ministers, older ministers will find it a good refresher, reminding them of forgotten or unexplored paths of sermon preparation. A step-by-step plan is outlined and carefully explained. Eight ways of introducing the sermon are suggested, as well as nine types of illustrations, ten methods of getting variety into sermons, and numerous areas of preaching. Suggestions for long-range preparation are outlined under three headings: A Weekly Schedule of Study, Files of Materials to be Built Up, and A Minimum Bibliography on Preaching.

The author has succeeded in presenting a guide which is concrete but not rigid. The emphasis is on helping each minister to develop his own resources, to harness his processes of creative thinking. In design it resembles a road-map which may be spread upon the study desk for quick reference. "A Road-map for Sermons" may be ordered from the Treasurer, The College of the Bible, Lexington, Ky. The pamphlet sells for 25¢ a single copy, $1.00 for five copies.

Other Publications

The International Council of Religious Education has a publication service which provides—by sustaining membership at $13.00 a year—actual copies of new pamphlets published by the Council, or—by its free publication service—regular announcements of Council publications from time to time. Recent new publications, at prices ranging from 3¢ to $1.00, are Where Are Teachers Coming From? Cooperation Between Church and Home, The Curriculum Guide for the Local Church, The Church's Opportunity in Family Education, The Education of Christian Parents in America, Audio-Visual Materials for 1951 Uniform Lessons, and Teach More—Faster! Better!—Use Visual Aids; also a number of pamphlets for the total church program in planning for a new

year, and the complete 1951 youth week packet. Address the International Council of Religious Education at 206 S. Michigan Avenue, Chicago 4, Ill.

"Human Rights—World Declaration and American Practice," a 32-page booklet of the Public Affairs Committee, reviews each article of the Universal Declaration of Human Rights in the light of law and practice in the United States. Though he feels that civil rights in this country fall somewhat, if not seriously, short of the standards outlined in the Universal Declaration, author Roger N. Baldwin concludes that it is doubtful "whether any other major democracy has achieved a better score, certainly none where so diversified a people exist under one government."

In suggesting, among other possibilities, a special Human Rights Commission with independent power to investigate and enforce, Mr. Baldwin asserts, "The development of such international authority on democratic foundations would obviously contribute greatly to the decline of police states. An enforceable system of rights, even if confined to a few signatory countries as a beginning, would, as it worked, spread widely." Mr. Baldwin was for 30 years the director of the American Civil Liberties Union.

This human rights pamphlet (No. 167) may be secured for 20¢ from the Public Affairs Committee, 22 East 38th Street, New York 16, N. Y.

"What Every New Convert Should Know"—a booklet written expressly for the one who has just accepted Christ, informing him of things which may confront him as a result of the step he has taken, and how to meet them—and "Twice Born"—described as "a different method of approach to the unbeliever, furnishing him with real food for thought"—are available at 10¢ each, $1.00 a dozen, at special rates in quantities, from Bostrom Publications, 311 Rosemont Boulevard, San Gabriel, Calif.

Audio-Visual Aids

Visitone Records, Inc., is producing some unusual albums of well-loved hymns in the hope that they will help to awaken spiritual feelings in their hearers. Under the transparent faces of the unbreakable, double-faced, high-fidelity records are reproductions of religious pictures by famous artists. Vesper Records, Inc., 205 E. 42nd Street, New York City, has exclusive mail order rights to these albums, which are being endorsed by noted churchmen.

Window on the Sky is a full-color sound motion picture showing the work of the Episcopal Church with Navajo Indians in Arizona and New Mexico. Dealing with the story of a Navajo GI returning to his reservation, the tragic problems of his family, and the helpful role played by the Church, the film can boast beautiful photography and real Navajo actors. It is a 16-mm. film with a running time of 25 minutes and a rental fee of $7.00.

Harvest in Liberia, also a sound color motion picture, deals with Cuttington College at Suakoko, Liberia. Running time 10 minutes, rental fee $5.00.

Both of these films may be ordered from Audio-Visual Education, The National Council, Protestant Episcopal Church, 281 Fourth Avenue, New York 10, N. Y.

NEWS BRIEFS

GENERAL:

Camp Rucker (Ala.) chaplains, as well as those through the Third Army area in general, are doing an excellent job of working with authorities in surrounding communities to provide off-duty recreation for soldiers.

Chaplains recently helped prepare 371 men for baptism at the Marine Corps Recruit Depot on Parris Island, S.C. They have worked out a program in which a Methodist chaplain gives a lecture on God and the Law, a Presbyterian chaplain delivers a lecture on the history of the Church from the Old Testament times to the present. A United Lutheran chaplain has a lecture on the Apostles' Creed and for the last lecture the men are divided into two groups, the Baptist chaplain taking those who desire baptism by immersion, and an American Lutheran chaplain taking the balance.

The Army has announced that the Armed Forces Information School and the Chaplain School, now located at Carlisle Barracks, Pa., will move to Fort Slocum, N.Y., and that the Army Security Agency School, also at Carlisle, will move to Fort Devens, Mass. Carlisle will be the permanent site of the reestablished Army War College, temporarily located at Fort Leavenworth, Kansas.

The chaplain's ministry in the U. S. Government hospitals was televised in New York City recently. Chaplain William R. Thierfelder, full-time pastor for the New York area Veterans Administration and military hospitals, prepared the script for the 30-minute program. A well-integrated half-hour depicted the work of the chaplain, following him from battlefield ministration to the hospital ward.

Dr. Reinhold Niebuhr has been made Dean of the faculty at Union Theological Seminary, New York.

A Sunday music and inspirational series titled "Lest We Forget" has been added to NBC's log (network except WNBC, 9:30-10:00 a.m., EST). Richard Maxwell, the singer, is emcee of

Presentation of a five-piece silver communion service to the Naval Academy at Annapolis on behalf of the two grandsons of Rear Adm. Isaac C. Kidd, USN, killed December 7, 1941, at Pearl Harbor. Chaplain Robert N. Stretch, Protestant chaplain at the Naval Academy, is shown receiving the communion service from Isaac Campbell Kidd III, Mrs. Inez G. Kidd, Adm. Kidd's widow, and his son, Lt. Cmdr. Isaac C. Kidd, Jr., USN. (*Official U. S. Navy photograph*)

the series, which is designed to stimulate interest in the work of Veterans Hospital programs.

Dr. Ralph E. Diffendorfer, president of the Japan International Christian University Foundation, and Miss Ruth Miller, national youth director, check over a roster bearing the signatures of nearly 600 Mifflin County, Pa., young people who contributed to the International Christian University in Japan in an advance "pilot campaign." The roster was one of many thousands signed in the United States and united into a giant scroll at national headquarters of JICUF. More than 50,000 young people, demonstrating their desire for world brotherhood, contributed gifts representing at least $50,000. Two young Americans will present this scroll to the youth of Japan. These spokesmen of youth, a young man and a young woman, will be the winners of the ICU youth contest for the best written speeches to be used in presenting the rosters.

FOREIGN:

With the First Marine Division in Korea, (Delayed)—

Five days after the liberation of Seoul, the congregation of Chodong Presbyterian Church in the heart of Seoul met for worship where once their chapel stood. There was nothing left of it but rubble, ashes and ruins.

But it was a special day. It was the first Sunday after the liberation of the city from the Communists, and it was also "World Wide Communion Sunday," a day when Protestant congregations hold special services with the theme of joining hands around the world.

The Korean pastor, David Chung had invited the First Marine Division Chaplain, Commander R. M. Schwyhart, Navy Chaplains' Corps, to bring the morning message.

Before the service began, the pastor told the chaplain some of the history of his congregation. The minister related that five years ago the group had fled from northeast Korea. The

Chaplain Herman E. Knies of Anderson Air Force Base, Guam (left), Pete, a patient at the Tinian Leprosarium, and Baptist missionary James Colbert, shown in front of Pete's small house. The occasion was the delivery of many large bundles of clothing to the Leprosarium on the island of Tinian and the fulfillment of a project initiated by Chief of Air Force Chaplains Charles Carpenter. Accompanying Chaplain Knies on the good-will mission were Protestant Chaplain Fremont L. Blackman and Chaplain Justin A. Eeles, Roman Catholic, both of Anderson AFB. The visitors were met by Baptist missionary James Colbert, Catholic missionary Father Marcian Pellet, and many inhabitants of the Leprosarium. (*USAF photo*)

congregation had come to Seoul to settle and to form the church.

"We now have 250 families in our congregation," Mr. Chung said. "Last year we had the finest choir in the city. Now, as you see, our building is destroyed."

Pointing to his gathering congregation, he added, "But our people remain."

The service was spoken in Korean to a total group of 139 Koreans. The congregation, composed largely of young men and young mothers with babies, sang Christian hymns: "All Hail the Power of Jesus' Name," "My Faith Looks Up to Thee," and "My Jesus, As Thou Wilt."

Standing upon the ruins of the chapel, the Navy chaplain spoke to the congregation. The pastor, who spoke English well, interpreted. Chaplain Schwyhart assured the group that, "Even though the chapel which once stood here has been destroyed, you have demonstrated that your faith is indestructible."

Following the benediction, the people shook hands with their pastor, the Reverend Mr. Chung, and with Chaplain Schwyhart, then made their way to their homes—many of which, like their church, were in ruins.

Final figures from Oberammergau show that the Passion Play there drew its largest attendance at the 1950 performance. Among the foreign visitors were 20,000 from the U.S.A. and 8,000 from Great Britain.

A "Friendship Food Ship," carrying 10 freight carloads of agricultural products contributed by American farmers in the Midwest, went to Bremen, Germany, as "an expression of America's belief in Christian brotherhood and in our free democratic way of life." The ship—*Ms. Prins Willem III*—was loaded in Chicago, and then sailed through the St. Lawrence Waterway to the Atlantic.

President Truman shown affixing his signature to the huge two-volume "Good Will book" which the American Bible Society is sending to the archives of the Japan Bible Society as a symbol of friendship between the peoples of the two nations. (*Banner & Greif photo*)

At Gen. MacArthur's suggestion, Chaplain Ivan A. Bennett will present the "Good Will Book" to the Japan Bible Society from the American Bible Society. The Japanese society employs 110 workers to distribute Scriptures. Fifty-two deliver them on bicycles which were furnished by children in American Sunday schools.

CHAPLAINS:

In one infantry regiment in Korea Chaplain John H. Jones was able to establish joint worship services for GI's and Koreans. He writes, "We are happy to reap a harvest of Christians from our missionaries' work in Korea. We certainly need to realize that the

Gathering at the chaplains' party held at Anderson Air Force Base, Guam, M. I. The party was the chaplains' way of showing their appreciation for the hard work that the chaplains assistants, workers, and helpers are doing for the airmen of the base. (*USAF photo*)

only sure way of peace is through the Christian gospel."

Chaplain Burgess P. Riddle tells how Korean missionaries and pastors assist in conducting services and he states that he has found some outstanding Christians among the Koreans.

Chaplain Delbert C. Partin, along with four other chaplains of all faiths, finds much work to be done in Korea. One is kept busy at the Air Evacuation for patients, handling as many as 700 a day. In order to visit detachments, they often have to fly 500 miles, or drive one and one-half hours to go eighteen miles. To reach one group the chaplain had to fly one hour, ride in a boat one and one-half hours and drive a jeep one-half hour. But they report that the welcome accorded them by the men makes it worth while.

Chaplain Robert B. Herndon is working with returning missionaries in Korea and doing everything possible to help the civilians. He has six Republic of Korea chaplains working with his unit.

Chief of Army Chaplains Roy H. Parker and Chaplain James B. Murph recently visited the Far East and milit tary installations in Alaska and th West Coast of the United States. The also talked with Gen. MacArthur and Syngman Rhee, President of Soutl Korea. The question of a Christia chaplaincy for the South Korea Army was informally discussed and President Rhee indicated his willingness to concur if the chaplains could be supported by their respective denominations.

Chaplain Wallace I. Wolverton, serving with the Fifth Air Force in Kore

reports that the churches which have been left standing are filled to overflowing and even at the sites where there are only ruins, the people gather for services.

Paul Maddox, former chief of chaplains in the U. S. Army's European Theatre of Operations, has been named an executive director of Youth for Christ International.

Among chaplains in Korea are Robert Canis, J. Walter Bucklin, Loren H. Wyandt, John R. Himes, James W. Lewis and Carl P. Oberlieter.

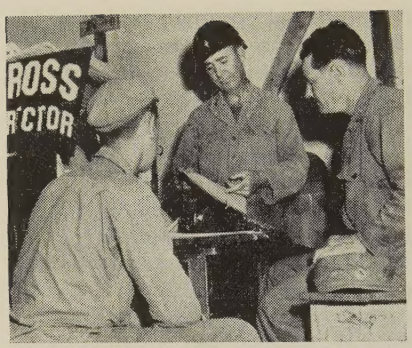
Chaplain C. L. Smith, USNR, who has headed the Department of Religion and Philosophy at Rocky Mt. College, Billings, Mont., is now a member of the faculty of Drake University.

Chaplain Michael E. Reynolds has assisted in giving first aid and evacuating the wounded coming from the Korean field of battle. He found a deep spiritual upsurge among the soldiers as they sought Testaments, services, and instruction in the way of life.

The following chaplains have been recalled to active duty: Herley C. Bowling, David E. Spradling, Walter H. White, Stanley Nelson, Ward D. McCabe, Merlin A. Ditmer, Jr., Clarence H. Shackelford, Harold L. Ogden, Arthur J. Wartes, Leslie L. O'Connor, Paul W. Reigner, and Allen Jones.

A portion of a citation to Chaplain Orlando Ingvoldstad, Jr., from Gen. C. B. Cates, U.S.M.C., reads: "Those of us in the Marine Corps who enjoy the responsibility of command are at all times aware that the moral and spiritual fibre of our men is of primary importance. This delicate yet vital trait of a Marine's character is delegated to the hands of Christ's chosen few, the men of our Navy's Chaplains Corps, of which you are a sterling example."

Protestant choir of the 6611th Air Base in Greenland. Chaplain Cecil E. Harvey (in pulpit robe) is the Base Chaplain, and the director of the choir is Capt. A. B. Nichols (second from left, back row). Though personnel is limited, the choir numbers about 30 members and sings several times for each Protestant service.



Demonstrative of the fact that Red Cross workers and Army chaplains often work together in helping a troubled service man solve a personal or family problem is this picture, taken in Korea, showing Chaplain Eugene R. Lavery and Red Cross field director Jerry Gaston, with a GI. (*American Red Cross photo*)

Speaking before a conference of military post and command chaplains of the US Zone of Germany, held at EUCOM Headquarters, Chaplain Thomas F. Corcoran stressed the obligation of chaplains not only to take care of young men who enter military service, but to keep leaders of the Armed Forces thinking along right lines and maintaining a moral sense. Opening remarks to the twenty-three chaplains were made by Chaplain John S. Kelly, EUCOM Chief Chaplain, who discussed the duties and responsibilities of the Post Chaplain in Germany. Chaplain Division plans were presented by Chaplain F. Bernard Henry, Deputy Chief Chaplain; chapel construction projects, statistics on attendance at services, and supply procedures were given by Chaplain Henry Tavel. Other speakers included Chaplains Willard G. Davis, USAF Deputy Chief Chaplain; Roy A. Morden, Chief of the Plans and Operations Branch, EUCOM Chaplain Division; and Chaplain E. A. Burgess, Radio Liaison Chaplain.

Chaplain Ray D. Seals requests bundles of clothing which he will give to responsible Korean people for distribution. Although most of the ministers have been killed, there are still Y.M.C.A. and church officials who can dispense clothes for a good purpose. Any kind of clothes, whether they have holes or not, can be used to help keep bodies warm. His address is Hq. 4th Ord. Bn., APO-301, c/o Postmaster, San Francisco, Cal.

Chaplain Wilmer R. Bottom is the new Protestant chaplain of the Second Armored Cavalry Regiment, succeeding Chaplain Raymond D. Shaw, who is now serving with the First Medical Battalion in Regensburg, Germany.

Chaplain Robert S. Hall, Post and 9th Infantry Division Chaplain, shown baptizing four men at ceremonies held in the chapel of the 365th Infantry Regiment. Cpl. Louis R. Sloan is assisting Chaplain Hall. (*Official U. S. Army photo*)

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America
Baptist, General
Baptist, National Convention of America
Baptist, National Convention, U.S.A., Inc.
Baptist, North American General Conference
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, Swedish
Baptist, United American Free Will
Christian Reformed
Christian Science
Church of God
Churches of God in North America
Congregational Christian
Disciples of Christ
Episcopal
Evangelical and Reformed
Evangelical Congregational
Evangelical Free Church of America
Evangelical Mission Covenant
Evangelical United Brethren
Latter-Day Saints
Methodist
Methodist, African Episcopal
Methodist, African Episcopal Zion
Methodist, Colored
Methodist, Free
Methodist, Primitive
Methodist, Wesleyan
Moravian
Nazarene
Pentecostal Holiness Church
Presbyterian, Associate Reformed
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Reformed in America
Salvation Army
Seventh Day Adventist
Unitarian
United Brethren in Christ